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The present is a time of overwhelming interest to all living. Thinking men and women of all classes have their attention fixed on the events that seem to be hastening the world forward in an ever-increasing momentum toward its rendezvous with destiny. Statesmen, rulers, church leaders, business men, men and women everywhere sense that something great and decisive is about to take place—that the world is on the verge of a stupendous crisis.

What is the meaning of these times? What comes tomorrow? Here at last is an authoritative answer that probes the persistent realities of this tense age. Now at last you will recognize the clear-cut issues involved. In bold strokes this volume reveals what has made the United States the greatest nation of all time, but you will be shocked when you discover the greatest threat to the Constitution. You will be taken behind the play and counterplay of world politics where you will view the final struggle for world supremacy.

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This could well be the most important book you have read! The lives of hundreds of thousands have been greatly enriched and affected by it already. It holds for you a most exciting and thrilling adventure.

THE GREAT  
CONTROVERSY

*Between Christ and Satan*



ELLEN G. WHITE



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BEFORE the entrance of sin, Adam enjoyed open communion with his Maker; but since man separated himself from God by transgression, the human race has been cut off from this high privilege. By the plan of redemption, however, a way has been opened whereby the inhabitants of the earth may still have connection with Heaven. God has communicated with men by his Spirit, and divine light has been imparted to the world by revelations to his chosen servants. "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1:21.

During the first twenty-five hundred years of human history, there was no written revelation. Those who had been taught of God, communicated their knowledge to others, and it was handed down from father to son, through successive generations. The preparation of the written word began in the time of Moses. Inspired revelations were then embodied in an inspired book. This work continued during the long period of sixteen hundred years, from Moses, the historian of creation and the law, to John, the recorder of the most sublime truths of the gospel.

The Bible points to God as its author; yet it was written by human hands; and in the varied style of its different books it presents the characteristics of the several writers. The truths revealed are all "given by inspiration of God" (2 Tim. 3:16); yet they are expressed in the words of men. The Infinite One by his Holy Spirit has shed light into the minds and hearts of his servants. He has given dreams and visions, symbols and figures; and those to whom the truth was thus revealed, have themselves embodied the thought in human language.

The ten commandments were spoken by God himself, and were written by his own hand. They are of divine, and not human composition. But the Bible, with its God-given truths expressed in the language of men, presents a union of the divine and the human. Such a union existed in the nature of Christ, who was the Son of God and the Son of man. Thus it is true of the Bible, as it was of Christ, that "the Word was made flesh, and dwelt among us." John 1:14.

Written in different ages, by men who differed widely in rank and occupation, and in mental and spiritual endowments, the books of the Bible present a wide contrast in style, as well as a diversity in the nature of the subjects unfolded. Different forms of expression are employed by

different writers; often the same truth is more strikingly presented by one than by another. And as several writers present a subject under varied aspects and relations, there may appear, to the superficial, careless, or prejudiced reader, to be discrepancy or contradiction, where the thoughtful, reverent student, with clearer insight, discerns the underlying harmony.

As presented through different individuals, the truth is brought out in its varied aspects. One writer is more strongly impressed with one phase of a subject; he grasps those points that harmonize with his experience or with his power of perception and appreciation; another seizes upon a different phase; and each, under the guidance of the Holy Spirit, presents what is most forcibly impressed upon his own mind; a different aspect of the truth in each, but a perfect harmony through all. And the truths thus revealed unite to form a perfect whole, adapted to meet the wants of men in all the circumstances and experiences of life.

God has been pleased to communicate his truth to the world by human agencies, and he himself, by his Holy Spirit, qualified men and enabled them to do this work. He guided the mind in the selection of what to speak and what to write. The treasure was intrusted to earthen vessels, yet it is, none the less, from Heaven. The testimony is conveyed through the imperfect expression of human language; yet it is the testimony of God; and the obedient, believing child of God beholds in it the glory of a divine power, full of grace and truth.

In his Word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to be accepted as an authoritative, infallible revelation of his will. They are the standard of character, the revealer of doctrines, and the test of experience. "Every scripture inspired of God is also profitable for teaching, for reproof, for correction, for instruction which is in righteousness; that the man of God may be complete, furnished completely unto every good work." 2 Tim. 3:16, 17, Revised Version.

Yet the fact that God has revealed his will to men through his Word, has not rendered needless the continued presence and guiding of the Holy Spirit. On the contrary, the Spirit was promised by our Saviour, to open the Word to his servants, to illuminate and apply its teachings. And since it was the Spirit of God that inspired the Bible, it is impossible that the teaching of the Spirit should ever be contrary to that of the Word.

The Spirit was not given—nor can it ever be bestowed—to supersede the Bible; for the Scriptures explicitly state that the Word of God is the standard by which all teaching and experience must be tested. Says the apostle John,

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"Believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." 1 John 4:1. And Isaiah declares, "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8:20.

Great reproach has been cast upon the work of the Holy Spirit, by the errors of a class that, claiming its enlightenment, profess to have no further need of guidance from the Word of God. They are governed by impressions which they regard as the voice of God in the soul. But the spirit that controls them is not the Spirit of God. This following of impressions, to the neglect of the Scriptures, can lead only to confusion, to deception and ruin. It serves only to further the designs of the evil one. Since the ministry of the Holy Spirit is of vital importance to the church of Christ, it is one of the devices of Satan, through the errors of extremists and fanatics to cast contempt upon the work of the Spirit, and cause the people of God to neglect this source of strength which our Lord himself has provided.

In harmony with the Word of God, his Spirit was to continue its work throughout the entire period of the gospel dispensation. During the ages while the Scriptures of both the Old and the New Testament were being given, the Holy Spirit did not cease to communicate light to individual minds, apart from the revelations to be embodied in the sacred canon. The Bible itself relates how, through the Holy Spirit, men received warning, reproof, counsel, and instruction, in matters in no way relating to the giving of the Scriptures. And mention is made of prophets in different ages, of whose utterances nothing is recorded. In like manner, after the close of the canon of Scripture, the Holy Spirit was still to continue its work, to enlighten, warn, and comfort the children of God.

Jesus promised his disciples, "The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "When he, the Spirit of truth, is come, he will guide you into all truth; . . . and he will show you things to come." John 14:26; 16:13. Scripture plainly teaches that these promises, so far from being limited to apostolic days, extend to the church of Christ in all ages. The Saviour assures his followers, "I am with you alway, even unto the end of the world." Matt. 28:20. And Paul declares that the gifts and perfecting of the saints, for the work of the ministry, for manifestations of the Spirit were set in the church "for the edifying of the body of Christ; till we all come in the

unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. 4:12, 13.

For the believers at Ephesus the apostle prayed, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the *Spirit of wisdom and revelation* in the knowledge of him; *the eyes of your understanding being enlightened*; that ye may know what is the hope of his calling, and what . . . is the *exceeding greatness* of his power to us-ward who believe." Eph. 1:17-19. The ministry of the divine Spirit in enlightening the understanding and opening to the mind the deep things of God's holy Word, was the blessing which Paul thus besought for the Ephesian church.

After the wonderful manifestation of the Holy Spirit on the day of Pentecost, Peter exhorted the people to repentance and baptism in the name of Christ, for the remission of their sins; and he said, "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

In immediate connection with the scenes of the great day of God, the Lord by the prophet Joel has promised a special manifestation of his Spirit. Joel 2:28. This prophecy received a partial fulfillment in the outpouring of the Spirit on the day of Pentecost; but it will reach its full accomplishment in the manifestation of divine grace which will attend the closing work of the gospel.

The great controversy between good and evil will increase in intensity to the very close of time. In all ages the wrath of Satan has been manifested against the church of Christ; and God has bestowed his grace and Spirit upon his people to strengthen them to stand against the power of the evil one. When the apostles of Christ were to bear his gospel to the world and to record it for all future ages, they were especially endowed with the enlightenment of the Spirit. But as the church approaches her final deliverance, Satan is to work with greater power. He comes down "having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. He will work "with all power and signs and lying wonders." 2 Thess. 2:9. For six thousand years that master-mind that once was highest among the angels of God, has been wholly bent to the work of deception and ruin. And all the depths of Satanic skill and subtlety acquired, all the cruelty developed, during these struggles of the ages, will be brought to bear against God's people in the final conflict. And in this time of peril the followers of Christ are to bear to the world the warning of the Lord's second advent; and a people are to be prepared to stand before him at his coming, "without spot, and blameless." 2 Pet. 3:14. At this time the special

endowment of divine grace and power is not less needful to the church than in apostolic days.

Through the illumination of the Holy Spirit, the scenes of the long-continued conflict between good and evil have been opened to the writer of these pages. From time to time I have been permitted to behold the working, in different ages, of the great controversy between Christ, the Prince of life, the author of our salvation, and Satan, the prince of evil, the author of sin, the first transgressor of God's holy law. Satan's enmity against Christ has been manifested against his followers. The same hatred of the principles of God's law, the same policy of deception, by which error is made to appear as truth, by which human laws are substituted for the law of God, and men are led to worship the creature rather than the Creator, may be traced in all the history of the past. Satan's efforts to misrepresent the character of God, to cause men to cherish a false conception of the Creator, and thus to regard him with fear and hate rather than with love, his endeavors to set aside the divine law, leading the people to think themselves free from its requirements, and his persecution of those who dare to resist his deceptions, have been steadfastly pursued in all ages. They may be traced in the history of patriarchs prophets and apostles, of martyrs and reformers.

In the great final conflict, Satan will employ the same policy, manifest the same spirit, and work for the same end, as in all preceding ages. That which has been, will be, except that the coming struggle will be marked with a terrible intensity such as the world has never witnessed. Satan's deceptions will be more subtle, his assaults more determined. If it were possible, he would lead astray the elect. Mark 13:22, Revised Version.

As the Spirit of God has opened to my mind the great truths of his Word, and the scenes of the past and the future, I have been bidden to make known to others what has thus been revealed,—to trace the history of the controversy in past ages, and especially to so present it as to shed a light on the fast-approaching struggle of the future. In pursuance of this purpose, I have endeavored to select and group together events in the history of the church in such a manner as to trace the unfolding of the great testing truths that at different periods have been given to the world, that have excited the wrath of Satan, and the enmity of a world-loving church, and that have been maintained by the witness of those who "loved not their lives unto the death."

In these records we may see a foreshadowing of the conflict before us. Regarding them in the light of God's Word, and by the illumination of his Spirit, we may see unveiled the devices of the wicked one, and the dangers



which they must shun who would be found "without fault" before the Lord at his coming.

The great events which have marked the progress of reform in past ages, are matters of history, well known and universally acknowledged by the Protestant world; they are facts which none can gainsay. This history I have presented briefly, in accordance with the scope of the book, and the brevity which must necessarily be observed, the facts having been condensed into as little space as seemed consistent with a proper understanding of their application. In some cases where a historian has so grouped together events as to afford, in brief, a comprehensive view of the subject, or has summarized details in a convenient manner, his words have been quoted; but except in a few instances no specific credit has been given, since they are not quoted for the purpose of citing that writer as authority, but because his statement affords a ready and forcible presentation of the subject. In narrating the experience and views of those carrying forward the work of reform in our own time, similar use has occasionally been made of their published works.

It is not so much the object of this book to present new truths concerning the struggles of former times, as to bring out facts and principles which have a bearing upon coming events. Yet viewed as a part of the controversy between the forces of light and darkness, all these records of the past are seen to have a new significance; and through them a light is cast upon the future, illuminating the pathway of those who, like the reformers of past ages, will be called, even at the peril of all earthly good, to witness "for the Word of God, and for the testimony of Jesus Christ."

To unfold the scenes of the great controversy between truth and error; to reveal the wiles of Satan, and the means by which he may be successfully resisted; to present a satisfactory solution of the great problem of evil, shedding such a light upon the origin and the final disposition of sin as to fully make manifest the justice and benevolence of God in all his dealings with his creatures; and to show the holy, unchanging nature of his law, is the object of this book. That through its influence souls may be delivered from the power of darkness, and become "partakers of the inheritance of the saints in light," to the praise of Him who loved us, and gave himself for us, is the earnest prayer of the writer.

E.G.W.

Healdsburg, Cal.,  
May, 1888,

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## Chapter 1

### DESTRUCTION OF JERUSALEM

"IF THOU HADST KNOWN, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."<sup>1</sup>

From the crest of Olivet, Jesus looked upon Jerusalem. Fair and peaceful was the scene spread out before him. It was the season of the Passover, and from all lands the children of Jacob had gathered there to celebrate the great national festival. In the midst of gardens and vineyards, and green slopes studded with pilgrims' tents, rose the terraced hills, the stately palaces, and massive bulwarks of Israel's capital. The daughter of Zion seemed in her pride to say, "I sit a queen, and shall see no sorrow;" as lovely then, and deeming herself as secure in Heaven's favor, as when, ages before, the royal minstrel sung, "Beautiful for situation, the joy of the whole earth, is Mount Zion," "the city of the great King."<sup>2</sup> In full view were the magnificent buildings of the temple. The rays of the setting sun lighted up the snowy whiteness of its marble walls, and gleamed from golden gate and tower and pinnacle. "The perfection of beauty" it stood, the pride of the Jewish nation. What child of Israel could gaze upon the scene without a thrill of joy and admiration! But far other thoughts occupied the mind of Jesus. "When he was come near, he beheld the city, and wept over it."<sup>3</sup> Amid the universal rejoicing of the triumphal entry, while palm branches waved, while glad hosannas awoke the echoes of the hills, and thousands of voices declared him king, the world's Redeemer was overwhelmed with a sudden and mysterious sorrow. He, the Son of God, the Promised One of Israel, whose power had conquered death, and called its captives from the grave, was in tears, not of ordinary grief, but of intense, irrepressible agony.

<sup>1</sup> Luke 19:42-44.

<sup>2</sup> Ps. 48:2.

<sup>3</sup> Luke 19: 41.

His tears were not for himself, though he well knew whither his feet were tending. Before him lay Gethsemane, the scene through which for centuries the victims for sacrifice had been led, and which was to open for him when he should be "brought as a lamb to the slaughter."<sup>4</sup> Not far distant was Calvary, the place of crucifixion. Upon the path which Christ was soon to tread must fall the horror of great darkness as he should make his soul an offering for sin. Yet it was not the contemplation of these scenes that cast the shadow upon him in this hour of gladness. No foreboding of his own superhuman anguish clouded that unselfish spirit. He wept for the doomed thousands of Jerusalem—because of the blindness and impenitence of those whom he came to bless and to save.

The history of more than a thousand years of God's special favor and guardian care, manifested to the chosen people, was open to the eye of Jesus. There was Mount Moriah, where the son of promise, an unresisting victim, had been bound to the altar,—emblem of the offering of the Son of God.<sup>5</sup> There, the covenant of blessing, the glorious Messianic promise, had been confirmed to the father of the faithful.<sup>6</sup> There the flames of the sacrifice ascending to heaven from the threshing-floor of Ornan had turned aside the sword of the destroying angel<sup>7</sup>—fitting symbol of the Saviour's sacrifice and mediation for guilty men. Jerusalem had been honored of God above all the earth. The Lord had "chosen Zion," he had "desired it for his habitation."<sup>8</sup> There, for ages, holy prophets had uttered their messages of warning. There, priests had waved their censers, and the cloud of incense, with the prayers of the worshipers, had ascended before God. There daily the blood of slain lambs had been offered, pointing forward to the Lamb of God. There, Jehovah had revealed his presence in the cloud of glory above the mercy-seat. There rested the base of that mystic ladder connecting earth with Heaven.<sup>9</sup>—that ladder upon which angels of God descended and ascended, and which opened to the world the way into the holiest of all. Had Israel as a nation preserved her allegiance to Heaven, Jerusalem would have stood forever, the elect of God.<sup>10</sup> But the history of that

avored people was a record of backsliding and rebellion. They had resisted Heaven's grace, abused their privileges, and slighted their opportunities.

Although Israel had "mocked the messengers of God, and despised his words, and misused his prophets,"<sup>11</sup> he had still manifested himself to them, as "the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth;"<sup>12</sup> notwithstanding repeated rejections, his mercy had continued its pleadings. With more than a father's pitying love for the son of his care, God had "sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling-place." When remonstrance, entreaty, and rebuke had failed, he sent to them the best gift of Heaven; nay, he poured out all Heaven in that one gift.

The Son of God himself was sent to plead with the impenitent city. It was Christ that had brought Israel as a goodly vine out of Egypt.<sup>13</sup> His own hand cast out the heathen before it. He had planted it "in a very fruitful hill."<sup>14</sup> His guardian care had hedged it about. His servants had been sent to nurture it. "What could have been done more to my vineyard," he exclaims, "that I have not done in it?"<sup>15</sup> Though when he "looked that it should bring forth grapes, it brought forth wild grapes,"<sup>16</sup> yet with a still yearning hope of fruitfulness he came in person to his vineyard, if haply it might be saved from destruction. He digged about his vine; he pruned and cherished it. He was unwearied in his efforts to save this vine of his own planting.

For three years the Lord of light and glory had gone in and out among his people. "He went about doing good," "healing all that were oppressed of the devil,"<sup>17</sup> binding up the broken-hearted, setting at liberty them that were bound, restoring sight to the blind, causing the lame to walk and the deaf to hear, cleansing the lepers, raising the dead, and preaching the gospel to the poor.<sup>18</sup> To all classes alike was addressed the gracious call, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."<sup>19</sup>

Though rewarded with evil for good, and hatred for his

<sup>11</sup>2 Chron. 36:15, 16.

<sup>12</sup>Ps. 80:8.

<sup>13</sup>Acts 10:38; Luke 4:18; Matt. 11:5.

<sup>14</sup>Ps. 109:5.

<sup>15</sup>Ex. 34:6.

<sup>16</sup>Isa. 5:1-14.

<sup>17</sup>Matt. 11:28.



cattered in every land, "like wrecks on a desert shore." In the temporal retribution about to fall upon her children, he saw but the first draught from that cup of wrath which at the final Judgment she must drain to its dregs. Divine pity, yearning love, found utterance in the mournful words: "'O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!'"<sup>1</sup> Oh that thou, a nation favored above every other, hadst known the time of thy visitation, and the things that belong unto thy peace! I have stayed the angel of justice, I have called thee to repentance, but in vain. It is not merely servants, delegates, and prophets, whom thou hast refused and rejected, but the Holy One of Israel, thy Redeemer. If thou art destroyed, thou alone art responsible. 'Ye will not come to me, that ye might have life.'<sup>2</sup>

Christ saw in Jerusalem a symbol of the world hardened in unbelief and rebellion, and hastening on to meet the retributive judgments of God. The woes of a fallen race, pressing upon his soul, forced from his lips that exceeding bitter cry. He saw the record of sin traced in human misery, tears, and blood; his heart was moved with infinity for the afflicted and suffering ones of earth; he yearned to relieve them all. But even his hand might not turn back the tide of human woe; few would seek their only source of help. He was willing to pour out his soul into death, to bring salvation within their reach; but few would come to him that they might have life.

The Majesty of Heaven in tears! the Son of the infinite God troubled in spirit, bowed down with anguish! The scene filled all Heaven with wonder. That scene reveals to us the exceeding sinfulness of sin; it shows how hard a task it is, even for infinite power, to save the guilty from the consequences of transgressing the law of God. Jesus, looking down to the last generation, saw the world involved in deception similar to that which caused the destruction of Jerusalem. The great sin of the Jews was their rejection of Christ; the great sin of the Christian world would be their rejection of the law of God, the foundation of his government in Heaven and earth. The precepts of Jehovah would be despised and set at naught. Millions in bondage to sin, slaves of Satan, doomed to suffer the second death; would

<sup>1</sup>Matt. 23:37.

<sup>2</sup>John 5:40.

refuse to listen to the words of truth in their day of visitation. Terrible blindness! strange infatuation!

Two days before the Passover, when Christ had for the last time departed from the temple, after denouncing the hypocrisy of the Jewish rulers, he again went out with his disciples to the Mount of Olives, and seated himself with them upon a grassy slope overlooking the city. Once more he gazed upon its walls, its towers and its palaces. Once more he beheld the temple in its dazzling splendor, a diadem of beauty crowning the sacred mount.

A thousand years before, the psalmist had magnified God's favor to Israel in making her holy house his dwelling-place: "In Salem also is his tabernacle, and his dwelling-place in Zion."<sup>21</sup> He "chose the tribe of Judah, the Mount Zion which he loved. And he built his sanctuary like high palaces."<sup>22</sup> The first temple had been erected during the most prosperous period of Israel's history. Vast stores of treasure for this purpose had been collected by King David, and the plans for its construction were made by divine inspiration.<sup>23</sup> Solomon, the wisest of Israel's monarchs, had completed the work. This temple was the most magnificent building which the world ever saw. Yet the Lord had declared by the prophet Haggai, concerning the second temple, "The glory of this latter house shall be greater than of the former." "I will shake all nations, and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts."<sup>24</sup>

After the destruction of the temple by Nebuchadnezzar, it was rebuilt about five hundred years before the birth of Christ, by a people who from a life-long captivity had returned to a wasted and almost deserted country. There were then among them aged men who had seen the glory of Solomon's temple, and who wept at the foundation of the new building, that it must be so inferior to the former. The feeling that prevailed is forcibly described by the prophet: "Who is left among you that saw this house in her first glory? and how do ye see it now? is it not in your eyes in comparison of it as nothing?"<sup>25</sup> Then was given the promise that the glory of this latter house should be greater than that of the former.

But the second temple had not equaled the first in magnificence; nor was it hallowed by those visible tokens



of the divine presence which pertained to the first temple. There was no manifestation of supernatural power to mark its dedication. No cloud of glory was seen to fill the newly erected sanctuary. No fire from Heaven descended to consume the sacrifice upon its altar. The shekinah no longer rode between the cherubim in the most holy place; the ark, the mercy-seat, and the tables of the testimony were not to be found therein. No voice sounded from Heaven to make known to the inquiring priest the will of Jehovah.

For centuries the Jews had vainly endeavored to show therein the promise of God given by Haggai, had been fulfilled; yet pride and unbelief blinded their minds to the true meaning of the prophet's words. The second temple was not honored with the cloud of Jehovah's glory, but with the living presence of One in whom dwelt the fullness of the Godhead bodily,—who was God himself manifest in the flesh. The "Desire of all nations" had indeed come to his temple when the Man of Nazareth taught and healed in the sacred courts. In the presence of Christ, and in this only, did the second temple exceed the first in glory. But Israel had put from her the proffered gift of Heaven. With the humble Teacher who had that day passed out from its olden gate, the glory had forever departed from the temple. Already were the Saviour's words fulfilled, "Your house is left unto you desolate."<sup>1</sup>

The disciples had been filled with awe and wonder at Christ's prediction of the overthrow of the temple, and they desired to understand more fully the meaning of his words. Wealth, labor, and architectural skill had for more than forty years been freely expended to enhance its splendors. Herod the Great had lavished upon it both Roman wealth and Jewish treasure, and even the emperor of the world had enriched it with his gifts. Massive blocks of white marble, of almost fabulous size, forwarded from Rome for this purpose, formed a part of its structure; and to these the disciples had called the attention of their Master, saying, "See what manner of stones and what buildings are here!"<sup>2</sup>

To these words, Jesus made the solemn and startling reply, "Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."<sup>3</sup>

With the overthrow of Jerusalem the disciples associated

<sup>1</sup>Matt. 23:38.

<sup>2</sup>Mark 13:1.

<sup>3</sup>Matt. 24:2.

the events of Christ's personal coming in temporal glory to take the throne of universal empire, to punish the impenitent Jews, and to break from off the nation the Roman yoke. The Lord had told them that he would come the second time. Hence at the mention of judgments upon Jerusalem, their minds reverted to that coming, and as they were gathered about the Saviour upon the Mount of Olives, they asked, "When shall these things be? and what shall be the sign of thy coming, and of the end of the world?"<sup>22</sup>

The future was mercifully veiled from the disciples. Had they at that time fully comprehended the two awful facts,—the Redeemer's sufferings and death and the destruction of their city and temple—they would have been overwhelmed with horror. Christ presented before them an outline of the prominent events to take place before the close of time. His words were not then fully understood; but their meaning was to be unfolded as his people should need the instruction therein given. The prophecy which he uttered was two fold in its meaning: while foreshadowing the destruction of Jerusalem, it prefigured also the terrors of the last great day.

Jesus declared to the listening disciples the judgments that were to fall upon apostate Israel, and especially the retributive vengeance that would come upon them for their rejection and crucifixion of the Messiah. Unmistakable signs would precede the awful climax. The dreaded hour would come suddenly and swiftly. And the Saviour warned his followers: "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand), then let them which be in Judea flee into the mountains."<sup>23</sup> When the idolatrous standards of the Romans should be set up in the holy ground, which extended some furlongs outside the city walls, then the followers of Christ were to find safety in flight. When the warning sign should be seen, those who would escape must make no delay. Throughout the land of Judea, as well as in Jerusalem itself, the signal for flight must be immediately obeyed. He who chanced to be upon the housetop must not go down into his house, even to save his most valued treasures. Those who were working in the fields or vineyards must not take time to return for the outer garment laid aside while they should

The Jewish forces, pursuing after Cestius and his army, fell upon their rear with such fierceness as to threaten them with total destruction. It was with great difficulty that the Romans succeeded in making their retreat. The Jews escaped almost without loss, and with their spoils returned in triumph to Jerusalem. Yet this apparent success brought them only evil. It inspired them with that spirit of stubborn resistance to the Romans which speedily brought unutterable woe upon the doomed city.

Terrible were the calamities that fell upon Jerusalem when the siege was resumed by Titus. The city was invested at the time of the Passover, when millions of Jews were assembled within its walls. Their stores of provision, which if carefully preserved would have supplied the inhabitants for years, had previously been destroyed through the jealousy and revenge of the contending factions, and now all the horrors of starvation were experienced. A measure of wheat was sold for a talent. So fierce were the pangs of hunger that men would gnaw the leather of their belts and sandals and the covering of their shields. Great numbers of the people would steal out at night to gather wild plants growing outside the city walls, though many were seized and put to death with cruel torture, and those who returned in safety were robbed of what they had gleaned at so great peril. The most inhuman cruelties were inflicted by those in power, to force from the want-stricken people the last scanty supplies which they might have concealed. And these cruelties were not infrequently practiced by men who were themselves well fed, and who were merely desirous of laying up a store of provision for the future.

Thousands perished from famine and pestilence. Natural affection seemed to have been destroyed. Husbands robbed their wives, and wives their husbands. Children would be seen snatching the food from the mouths of their aged parents. The question of the prophet, "Can a woman forget her sucking child?"<sup>a</sup> received the answer within the walls of that doomed city, "The hands of the pitiful women have sodden their own children; they were their meat in the destruction of the daughter of my people."<sup>b</sup> Again was fulfilled the warning prophecy given fourteen centuries before: "The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the

<sup>a</sup>Isa. 49:15.

<sup>b</sup>Lam. 4:10.

ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter; . . . and toward her children which she shall bear; for she shall eat them for want of all things secretly in the siege and straitness, wherewith thine enemy shall distress thee in thy gates."<sup>4</sup>

The Roman leaders endeavored to strike terror to the Jews, and thus cause them to surrender. Those prisoners who resisted when taken, were scourged, tortured, and crucified before the wall of the city. Hundreds were daily put to death in this manner, and the dreadful work continued until, along the valley of Jehoshaphat and at Calvary, crosses were erected in so great numbers that there was scarcely room to move among them. So terribly was visited that awful imprecation uttered before the judgment-seat of Pilate: "His blood be on us, and on our children."<sup>5</sup>

Titus would willingly have put an end to the fearful scene, and thus have spared Jerusalem the full measure of her doom. He was filled with horror as he saw the bodies of the dead lying in heaps in the valleys. Like one entranced, he looked from the crest of Olivet upon the magnificent temple, and gave command that not one stone of it be touched. Before attempting to gain possession of this stronghold, he made an earnest appeal to the Jewish leaders not to force him to defile the sacred place with blood. If they would come forth and fight in any other place, no Roman should violate the sanctity of the temple. Josephus himself, in a most eloquent appeal, entreated them to surrender, to save themselves, their city, and their place of worship. But his words were answered with bitter curses. Darts were hurled at him, their last human mediator, as he stood pleading with them. The Jews had rejected the entreaties of the Son of God, and now expostulation and entreaty only made them more determined to resist to the last. In vain were the efforts of Titus to save the temple; One greater than he had declared that not one stone was to be left upon another.

The blind obstinacy of the Jewish leaders, and the detestable crimes perpetrated within the besieged city, excited the horror and indignation of the Romans, and Titus at last decided to take the temple by storm. He determined, however, that if possible it should be saved

<sup>4</sup>Deut. 28:56, 57.

<sup>5</sup>Matt. 27:25.



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<sup>11</sup>Deut. 28:56, 57.

<sup>12</sup>Matt. 27:25.

from destruction. But his commands were disregarded. After he had retired to his tent at night, the Jews, sallying from the temple, attacked the soldiers without. In the struggle, a firebrand was flung by a soldier through an opening in the porch, and immediately the cedar-lined chambers about the holy house were in a blaze. Titus rushed to the place, followed by his generals and legionaires, and commanded the soldiers to quench the flames. His words were unheeded. In their fury the soldiers hurled blazing brands into the chambers adjoining the temple, and then with their swords they slaughtered in great numbers those who had found shelter there. Blood flowed down the temple steps like water. Thousands upon thousands of Jews perished. Above the sound of battle, voices were heard shouting, "Ichabod!"—the glory is departed.

"Titus found it impossible to check the rage of the soldiery; he entered with his officers, and surveyed the interior of the sacred edifice. The splendor filled them with wonder; and as the flames had not yet penetrated to the holy place, he made a last effort to save it, and springing forth, again exhorted the soldiers to stay the progress of the conflagration. The centurion Liberalis endeavored to enforce obedience with his staff of office; but even respect for the emperor gave way to the furious animosity against the Jews, to the fierce excitement of battle, and to the insatiable hope of plunder. The soldiers saw everything around them radiant with gold, which shone dazzlingly in the wild digit of the flames; they supposed that incalculable treasures were laid up in the sanctuary. A soldier, unperceived, thrust a lighted torch between the hinges of the door; the whole building was in flames in an instant. The blinding smoke and fire forced the officers to retreat, and the noble edifice was left to its fate.

"It was an appalling spectacle to the Roman; what was it to the Jew? The whole summit of the hill which commanded the city blazed like a volcano. One after another the buildings fell in, with a tremendous crash, and were swallowed up in the fiery abyss. The roofs of cedar were like sheets of flame; the gilded pinnacles shone like spikes of red light; the gate towers sent up tall columns of flame and smoke. The neighboring hills were lighted up; and dark groups of people were seen watching in horrible anxiety the progress of the destruction; the walls and heights of the upper city were crowded with faces, some pale with the agony of despair, others scowling unavailing

vengeance. The shouts of the Roman soldiery as they ran to and fro, and the howlings of the insurgents who were perishing in the flames, mingled with the roaring of the conflagration and the thundering sound of falling timbers. The echoes of the mountains replied or brought back the shrieks of the people on the heights; all along the walls resounded screams and wailings; men who were expiring with famine rallied their remaining strength to utter a cry of anguish and desolation.

"The slaughter within was even more dreadful than the spectacle from without. Men and women, old and young, insurgents and priests, those who fought and those who entreated mercy, were hewn down in indiscriminate carnage. The number of the slain exceeded that of the slayers. The legionnaires had to clamber over heaps of dead to carry on the work of extermination."

After the destruction of the temple, the whole city soon fell into the hands of the Romans. The leaders of the Jews forsook their impregnable towers, and Titus found them solitary. He gazed upon them with amazement, and declared that God had given them into his hands; for no engines, however powerful, could have prevailed against those stupendous battlements. Both the city and the temple were razed to their foundations, and the ground upon which the holy house had stood was "plowed like a field."<sup>43</sup> In the siege and the slaughter that followed, more than a million of the people perished; the survivors were carried away as captives, sold as slaves, dragged to Rome to grace the conqueror's triumph, thrown to wild beasts in the amphitheaters, or scattered as homeless wanderers throughout the earth.

The Jews had forged their own fetters; they had filled for themselves the cup of vengeance. In the utter destruction that befell them as a nation, and in all the woes that followed them in their dispersion, they were but reaping the harvest which their own hands had sown. Says the prophet, "O Israel, thou hast destroyed thyself;" "for thou hast fallen by thine iniquity,"<sup>44</sup> Their sufferings are often represented as a punishment visited upon them by the direct decree of God. It is thus that the great deceiver seeks to conceal his own work. By stubborn rejection of divine love and mercy, the Jews had caused the protection of God to be withdrawn from them, and Satan was permitted to

<sup>43</sup>Jer. 26:18.

<sup>44</sup>Ilos. 13:9; 14:1.





# MILLIONS

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innocent. They were condemned as rebels against the empire, as foes of religion, and pests to society. Great numbers were thrown to wild beasts or burned alive in the amphitheaters. Some were crucified; others were covered with the skins of wild animals, and thrust into the arena to be torn by dogs. Their punishment was often made the chief entertainment at public fetes. Vast multitudes assembled to enjoy the sight, and greeted their dying agonies with laughter and applause.

Wherever they sought refuge, the followers of Christ were hunted like beasts of prey. They were forced to seek concealment in desolate and solitary places. "Destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts, and in mountains, and in dens and caves of the earth." The catacombs afforded shelter for thousands. Beneath the hills outside the city of Rome, long galleries had been tunneled through earth and rock; the dark and intricate network of passages extended for miles beyond the city walls. In these underground retreats, the followers of Christ buried their dead; and here also, when suspected and proscribed, they found a home. When the Lifegiver shall awaken those who have fought the good fight, many a martyr for Christ's sake will come forth from gloomy caverns.

Under the fiercest persecution, these witnesses for Jesus kept their faith unsullied. Though deprived of every comfort, shut away from the light of the sun, making their home in the dark but friendly bosom of the earth, they uttered no complaint. With words of faith, patience, and hope, they encouraged one another to endure privation and distress. The loss of every earthly blessing could not force them to renounce their belief in Christ. Trials and persecution were but steps bringing them nearer their rest and their reward.

Like God's servants of old, many were "tortured, not accepting deliverance, that they might obtain a better resurrection." These called to mind the words of their Master, that when persecuted for Christ's sake they were to be exceeding glad; for great would be their reward in Heaven; for so the prophets had been persecuted before them. They rejoiced that they were accounted worthy to suffer for the truth, and songs of triumph ascended from the midst of crackling flames. Looking upward by faith,

<sup>a</sup>Heb. 11:36, 37, 38.

<sup>b</sup>Heb. 11:35.

they saw Christ and angels leaning over the battlements of Heaven, gazing upon them with the deepest interest, and regarding their steadfastness with approval. A voice came down to them from the throne of God, "Be thou faithful unto death, and I will give thee a crown of life."<sup>5</sup>

In vain were Satan's efforts to destroy the church of Christ by violence. The great controversy in which the disciples of Jesus yielded up their lives, did not cease when these faithful standard-bearers fell at their post. By defeat they conquered. God's workmen were slain, but his work went steadily forward. The gospel continued to spread, and the number of its adherents to increase. It penetrated into regions that were inaccessible, even to the eagles of Rome. Said a Christian, expostulating with the heathen rulers who were urging forward the persecution: "You may torment, afflict, and vex us. Your wickedness puts our weakness to the test, but your cruelty is of no avail. It is but a stronger invitation to bring others to our persuasion. The more we are mowed down, the more we spring up again. The blood of the Christians is seed."

Thousands were imprisoned and slain; but others sprung up to fill their places. And those who were martyred for their faith were secured to Christ, and accounted of him as conquerors. They had fought the good fight, and they were to receive the crown of glory when Christ should come. The sufferings which they endured brought Christians nearer to one another and to their Redeemer. Their living example and dying testimony were a constant witness for the truth; and, where least expected, the subjects of Satan were leaving his service, and enlisting under the banner of Christ.

Satan therefore laid his plans to war more successfully against the government of God, by planting his banner in the Christian church. If the followers of Christ could be deceived, and led to displease God, then their strength, fortitude, and firmness would fail, and they would fall an easy prey. •

understood so well how to oppose the true Christian faith as did those who had once been its defenders; and these apostate Christians, uniting with their half-pagan companions, directed their warfare against the most essential features of the doctrines of Christ.

It required a desperate struggle for those who would be faithful to stand firm against the deceptions and abominations which were disguised in sacerdotal garments and introduced into the church. The Bible was not accepted as the standard of faith. The doctrine of religious freedom was termed heresy, and its upholders were hated and proscribed.

After a long and severe conflict, the faithful few decided to dissolve all union with the apostate church if she still refused to free herself from falsehood and idolatry. They saw that separation was an absolute necessity if they would obey the Word of God. They dared not tolerate errors fatal to their own souls, and set an example which would imperil the faith of their children and children's children. To secure peace and unity they were ready to make any concession consistent with fidelity to God; but they felt that even peace would be too dearly purchased at the sacrifice of principle. If unity could be secured only by the sacrifice of truth and righteousness, then let there be peace, and even war.

Well would it be for the church and the world if the principles that actuated those steadfast souls were revived in the hearts of God's professed people. There is an alarming indifference in regard to the doctrines which are the pillars of the Christian faith. The opinion is gaining ground, that, after all, these are not of vital importance. This degeneracy is strengthening the hands of the agents of Satan, so that false theories and fatal delusions which the faithful in ages past imperiled their lives to resist and expose, are now regarded with favor by thousands who claim to be followers of Christ.

The early Christians were indeed a peculiar people. Their blameless deportment and unswerving faith were a continual reproof that disturbed the sinner's peace. Though few in numbers, without wealth, position, or honorary titles, they were a terror to evil-doers wherever their character and doctrines were known. Therefore they were hated by the wicked, even as Abel was hated by the ungodly Cain. For the same reason that Cain slew Abel did those who sought to throw off the restraint of the Holy

rit, put to death God's people. It was for the same son that the Jews rejected and crucified the Saviour,—cause the purity and holiness of his character was a instant rebuke to their selfishness and corruption. From days of Christ until now, his faithful disciples have ited the hatred and opposition of those who love and ow the ways of sin.

How, then, can the gospel be called a message of peace? en Isaiah foretold the birth of the Messiah, he ascribed him the title, "Prince of peace." When angels announced the shepherds that Christ was born, they sung above the ins of Bethlehem, "Glory to God in the highest, and on th peace, good will toward men." There is a seeming itradiction between these prophetic declarations and the rds of Christ, "I came not to send peace, but a sword." t rightly understood, the two are in perfect harmony. e gospel is a message of peace. Christianity is a system, ich, received and obeyed, would spread peace, harmony, l happiness throughout the earth. The religion of Christ l unite in close brotherhood all who accept its teachings. was the mission of Jesus to reconcile men to God, and is to one another. But the world at large are under the itrol of Satan, Christ's bitterest foe. The gospel presents them principles of life which are wholly at variance with ir habits and desires, and they rise in rebellion against it. ey hate the purity which reveals and condemns their s, and they persecute and destroy those who would urge on them its just and holy claims. It is in this sense—ause the exalted truths it brings, occasion hatred and fe—that the gospel is called a sword.

The mysterious providence which permits the righteous suffer persecution at the hand of the wicked, has been a ise of great perplexity to many who are weak in faith. me are even ready to cast away their confidence in God, ause he suffers the basest of men to prosper, while the t and purest are afflicted and tormented by their cruel wer. How, it is asked, can One who is just and merciful, l who is also infinite in power, tolerate such injustice l oppression? This is a question with which we have hing to do. God has given us sufficient evidence of his e, and we are not to doubt his goodness because we not understand the workings of his providence. Said the viour to his disciples, foreseeing the doubt that would

Satan's power,—a monument of his efforts to seat himself upon the throne to rule the earth according to his will.

Satan once endeavored to form a compromise with Christ. He came to the Son of God in the wilderness of temptation, and, showing him all the kingdoms of the world and the glory of them, offered to give all into his hands if he would but acknowledge the supremacy of the prince of darkness. Christ rebuked the presumptuous tempter, and forced him to depart. But Satan meets with greater success in presenting the same temptations to man. To secure worldly gains and honors, the church was led to seek the favor and support of the great men of earth, and having thus rejected Christ, she was induced to yield allegiance to the representative of Satan,—the bishop of Rome.

It is one of the leading doctrines of Romanism that the pope is the visible head of the universal church of Christ, invested with supreme authority over bishops and pastors in all parts of the world. More than this, the pope has arrogated the very titles of Deity. He styles himself "Lord God the Pope," assumes infallibility, and demands that all men pay him homage. Thus the same claim urged by Satan in the wilderness of temptation is still urged by him through the Church of Rome, and vast numbers are ready to yield him homage.

But those who fear and reverence God meet this Heaven-daring assumption as Christ met the solicitations of the wily foe: "Thou shalt worship the Lord thy God, and him only shall thou serve." God has never given a hint in his Word that he has appointed any man to be the head of the church. The doctrine of papal supremacy is directly opposed to the teachings of the Scriptures. The pope can have no power over Christ's church except by usurpation.

Romanists have persisted in bringing against Protestants the charge of heresy, and willful separation from the true church. But these accusations apply rather to themselves. They are the ones who laid down the banner of Christ, and departed from "the faith which was once delivered unto the saints."

Satan well knew that the Holy Scriptures would enable men to discern his deceptions and withstand his power. It was by the Word that even the Saviour of the world had

<sup>1</sup>Luke 4:8.

<sup>2</sup>Jude 3.





was made a festival in honor of the resurrection of Christ. Religious services were held upon it; yet it was regarded as a day of recreation, the Sabbath being still sacredly observed.

To prepare the way for the work which he designed to accomplish, Satan had led the Jews, before the advent of Christ, to load down the Sabbath with the most rigorous exactions, making its observance a burden. Now, taking advantage of the false light in which he had thus caused it to be regarded, he cast contempt upon it as a Jewish institution. While Christians continued to observe the Sunday as a joyous festival, he led them, in order to show their hatred of Judaism, to make the Sabbath a fast, a day of sadness and gloom.

In the early part of the fourth century, the emperor Constantine issued a decree making Sunday a public festival throughout the Roman Empire. The day of the sun was revered by his pagan subjects, and was honored by Christians; it was the emperor's policy to unite the conflicting interests of heathenism and Christianity. He was urged to do this by the bishops of the church, who, inspired by ambition, and thirst for power, perceived that if the same day was observed by both Christians and the heathen, it would promote the nominal acceptance of Christianity by pagans, and thus advance the power and glory of the church. But while Christians were gradually led to regard Sunday as possessing a degree of sacredness, they still held the true Sabbath as the holy of the Lord, and observed it in obedience to the fourth commandment.

The arch-deceiver had not completed his work. He was resolved to gather the Christian world under his banner, and to exercise his power through his vicegerent, the proud pontiff who claimed to be the representative of Christ. Through half-converted pagans, ambitious prelates, and world-loving churchmen, he accomplished his purpose. Vast councils were held, from time to time, in which the dignitaries of the church were convened from all the world. In nearly every council the Sabbath which God had instituted was pressed down a little lower, while the Sunday was correspondingly exalted. Thus the pagan festival came finally to be honored as a divine institution, while the Bible Sabbath was pronounced a relic of Judaism, and its observers were declared to be accursed.

The great apostate had succeeded in exaltin



seclusion and obscurity. Thus says the prophet: "The woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."<sup>12</sup>

The accession of the Roman Church to power marked the beginning of the Dark Ages. As her power increased the darkness deepened. Faith was transferred from Christ, the true foundation, to the pope of Rome. Instead of trusting in the Son of God for forgiveness of sins and for eternal salvation, the people looked to the pope, and to the priests and prelates to whom he delegated authority. They were taught that the pope was their earthly mediator, and that none could approach God except through him, and, further, that he stood in the place of God to them, and was therefore to be implicitly obeyed. A deviation from his requirements was sufficient cause for the severest punishment to be visited upon the bodies and souls of the offenders. Thus the minds of the people were turned away from God to fallible, erring, and cruel men, nay more, to the prince of darkness himself, who exercised his power through them. Sin was disguised in a garb of sanctity. When the Scriptures are suppressed, and man comes to regard himself as supreme, we need look only for fraud, deception, and debasing iniquity. With the elevation of human laws and traditions, was manifest the corruption that ever results from setting aside the law of God.

Those were days of peril for the church of Christ. The faithful standard-bearers were few indeed. Though the truth was not left without witnesses, yet at times it seemed that error and superstition would wholly prevail, and true religion would be banished from the earth. The gospel was lost sight of, but the forms of religion were multiplied, and the people were burdened with rigorous exactions.

They were taught not only to look to the pope as their mediator, but to trust to works of their own to atone for sin. Long pilgrimages, acts of penance, the worship of relics, the erection of churches, shrines, and altars, the payment of large sums to the church,—these and many similar acts were enjoined to appease the wrath of God or to secure his favor; as if God were like men, to be angered at trifles, or pacified by gifts or acts of penance!

Notwithstanding that vice prevailed, even among the leaders of the Romish Church, her influence seemed steady-

<sup>12</sup>Rev. 12:6.



## • The Great Controversy

looked to them for guidance would be sunken in ignorance and vice.

Another step in papal assumption was taken, when, in the eleventh century, Pope Gregory VII. proclaimed the perfection of the Romish Church. Among the propositions which he put forth, was one declaring that the church had never erred, nor would it ever err, according to the Scriptures. But the Scripture proofs did not accompany the assertion. The proud pontiff next claimed the power to depose emperors, and declared that no sentence which he pronounced could be reversed by any one, but that it was his prerogative to reverse the decisions of all others.

A striking illustration of the tyrannical character of this advocate of infallibility was given in his treatment of the German emperor, Henry IV. For presuming to disregard the pope's authority, this monarch was declared to be excommunicated and dethroned. Terrified by the desertion and threats of his own princes, who were encouraged in rebellion against him by the papal mandate, Henry felt the necessity of making his peace with Rome. In company with his wife and a faithful servant, he crossed the Alps in midwinter, that he might humble himself before the pope. Upon reaching the castle whither Gregory had withdrawn, he was conducted, without his guards, into an outer court, and there, in the severe cold of winter, with uncovered head and naked feet, and in a miserable dress, he awaited the pope's permission to come into his presence. Not until he had continued three days fasting and making confession, did the pontiff condescend to grant him pardon. Even then it was only upon condition that the emperor should await the sanction of the pope before resuming the insignia or exercising the power of royalty. And Gregory, elated with his triumph, boasted that it was his duty "to pull down the pride of kings."

How striking the contrast between the overbearing pride of this haughty pontiff and the meekness and gentleness of Christ, who represents himself as pleading at the door of the heart for admittance, that he may come in to bring pardon and peace and who taught his disciples, "Whoever will be chief among you, let him be your servant."

The advancing centuries witnessed a constant increase in the doctrines put forth from Rome. Even before the establishment of the papacy, the teachings of hea-



In the thirteenth century was established that most terrible of all the engines of the papacy,—the Inquisition. The prince of darkness wrought with the leaders of the papal hierarchy. In their secret councils, Satan and his angels controlled the minds of evil men, while unseen in the midst stood an angel of God, taking the fearful record of their iniquitous decrees, and writing the history of deeds too horrible to appear to human eyes. "Babylon the great," was "drunken with the blood of the saints." The mangled forms of millions of martyrs cried to God for vengeance upon that apostate power.

Popery had become the world's despot. Kings and emperors bowed to the decrees of the Roman pontiff. The destinies of men, both for time and for eternity, seemed under his control. For hundreds of years the doctrines of Rome had been extensively and implicitly received, its rites reverently performed, its festivals generally observed. Its clergy were honored and liberally sustained. Never since has the Roman Church attained to greater dignity, magnificence, or power.

The noontide of the papacy was the world's moral midnight. The Holy Scriptures were almost unknown, not only to the people, but to the priests. Like the Pharisees of old, the papist leaders hated the light which would reveal sins. God's law, the standard of righteousness, having been removed, they exercised power without limit, and practiced vice without restraint. Fraud, avarice, and profligacy prevailed. Men shrank from no crime by which they could gain wealth or position. The palaces of popes and prelates were scenes of the vilest debauchery. Some of the reigning pontiffs were guilty of crimes so revolting that secular rulers endeavored to depose these dignitaries of the church as monsters too vile to be tolerated. For centuries Europe had made no progress in learning, arts, or civilization. A moral and intellectual paralysis had fallen upon Christendom.

The condition of the world under the Romish power presented a fearful and striking fulfillment of the words of the prophet Hosea: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee; . . . seeing thou hast forgotten the law of thy God, I will also forget thy children." "There is no truth, nor mercy, nor knowledge of God in the land. By

swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood."<sup>19</sup> Such were the results of banishing the Word of God.



## Chapter 4

### THE WALDENSES

AMID THE GLOOM THAT settled upon the earth during the long period of papal supremacy, the light of truth could not be wholly extinguished. In every age there were witnesses for God,—men who cherished faith in Christ as the only mediator between God and man, who held the Bible as the only rule of life, and who hallowed the true Sabbath. How much the world owes to these men, posterity will never know. They were branded as heretics, their motives impugned, their characters maligned, their writings suppressed, misrepresented, or mutilated. Yet they stood firm, and from age to age maintained their faith in its purity, as a sacred heritage for the generations to come.

The history of God's people during the ages of darkness that followed upon Rome's supremacy, is written in Heaven. But they have little place in human records. Few traces of their existence can be found, except in the accusations of their persecutors. It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, as destroyed. A single expression of doubt, a question as to the authority of papal dogmas, was enough to forfeit the favor of rich or poor, high or low. Rome endeavored also to destroy every record of her cruelty toward dissenters. Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in a form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose.

No church within the limits of Romish jurisdiction was long left undisturbed in the enjoyment of freedom of conscience. No sooner had the papacy obtained power than she stretched out her arms to crush all that refused to acknowledge her sway; and one after another, the churches submitted to her dominion.

In Great Britain, primitive Christianity had very early taken root. The gospel received by the Britons in the first centuries, was then uncorrupted by Romish apostasy. Persecution from pagan emperors, which extended even to these far-off shores, was the only gift that the first



were employed against these witnesses for a Bible faith, until the churches of Britain were destroyed, or forced to submit to the authority of the pope.

In lands beyond the jurisdiction of Rome, there existed for many centuries bodies of Christians who remained almost wholly free from papal corruption. They were surrounded by heathenism, and in the lapse of ages were affected by its errors; but they continued to regard the Bible as the only rule of faith, and adhered to many of its truths. These Christians believed in the perpetuity of the law of God, and observed the Sabbath of the fourth commandment. Churches that held to this faith and practice, existed in Central Africa and among the Armenians of Asia.

But of those who resisted the encroachments of the papal power, the Waldenses stood foremost. In the very land where popery had fixed its seat, there its falsehood and corruption were most steadfastly resisted. For centuries the churches of Piedmont maintained their independence; but the time came at last when Rome insisted upon their submission. After ineffectual struggles against her tyranny, the leaders of these churches reluctantly acknowledged the supremacy of the power to which the whole world seemed to pay homage. There were some, however, who refused to yield to the authority of pope or prelate. They were determined to maintain their allegiance to God, and to preserve the purity and simplicity of their faith. A separation took place. Those who adhered to the ancient faith now withdrew; some, forsaking their native Alps, raised the banner of truth in foreign lands; others retreated to the secluded glens and rocky fastnesses of the mountains, and there preserved their freedom to worship God.

The faith which for many centuries was held and taught by the Waldensian Christians was in marked contrast to the false doctrines put forth from Rome. Their religious belief was founded upon the written word of God, the true system of Christianity. But those humble peasants, in their obscure retreats, shut away from the world, and bound to daily toil among their flocks and their vineyards, had not themselves arrived at the truth in opposition to the dogmas and heresies of the apostate church. Theirs was not a faith newly received. Their religious belief was their inheritance from their fathers. They contended for the faith of the apostolic church,—“the faith which was once delivered to the saints.” “The church in the wilderness,” and not the



harmony and brotherly love. In times of peace they were sustained by the free-will offerings of the people; but, like Paul the tent-maker, each learned some trade or profession by which, if necessary, to provide for his own support.

From their pastors the youth received instruction. While attention was given to branches of general learning, the Bible was made the chief study. The Gospels of Matthew and John they committed to memory, with many of the Epistles. They were employed also in copying the Scriptures. Some manuscripts contained the whole Bible, others only brief selections, to which some simple explanations of the text were added by those who were able to expound the Scriptures. Thus were brought forth the treasures of truth so long concealed by those who sought to exalt themselves above God.

By patient, untiring labor, sometimes in the deep, dark caverns of the earth, by the light of torches, the sacred Scriptures were written out, verse by verse, chapter by chapter. Thus the work went on, the revealed will of God shining out like pure gold; how much brighter, clearer, and more powerful because of the trials undergone for its sake, only those could realize who were engaged in the work. Angels from Heaven surrounded these faithful workers.

Satan had urged on the papal priests and prelates to bury the Word of truth beneath the rubbish of error, heresy, and tradition; but in a most wonderful manner it was preserved uncorrupted through all the ages of darkness. It bore not the stamp of man, but the impress of God. Men have been unwearied in their efforts to obscure the plain, simple meaning of the Scriptures, and to make them contradict their own testimony; but, like the ark upon the billowy deep, the Word of God outrides the storms that threaten it with destruction. As the mine has rich veins of gold and silver hidden beneath the surface, so that all must dig who would discover its precious stores, so the Holy Scriptures have treasures of truth that are revealed only to the earnest, humble, prayerful seeker. God designed the Bible to be a lesson-book to all mankind, in childhood, youth, and manhood, and to be studied through all time. He gave his Word to men as a revelation of himself. Every new truth discerned is a fresh disclosure of the character of its Author. The study of the Scriptures is the means divinely ordained to bring men into closer connection with their Creator, and to give them a clearer knowledge of his



fice, was a fitting introduction to the pastor's life in those times that tried men's souls. The youth who received ordination to the sacred office saw before them, not the prospect of earthly wealth and glory, but a life of toil and danger, and possibly a martyr's fate. The missionaries went out two and two, as Jesus sent forth his disciples. With every young man was usually associated a man of age and experience, the youth being under the guidance of his companion, who was held responsible for his training, and whose instruction he was required to heed. These co-laborers were not always together, but often met for prayer and counsel, thus strengthening each other in the faith.

To have made known the object of their mission would have insured its defeat; therefore they carefully concealed their real character. Every minister possessed a knowledge of some trade or profession, and the missionaries prosecuted their work under cover of a secular calling. Usually they chose that of merchant or peddler. They dealt in choice and costly articles, such as silks, laces, and jewels, which in those times could not be readily procured, and thus they found entrance where they would otherwise have been repulsed. All the while their hearts were uplifted to God for wisdom to present a treasure more precious than gold or gems. They secretly carried about with them copies of the Bible, in whole or in part, and whenever an opportunity was presented, they called the attention of their customers to these manuscripts. Often an interest to read God's Word was thus awakened, and some portion was gladly left with those who desired to receive it.

The work of these missionaries began in the plains and valleys at the foot of their own mountains, but it extended far beyond these limits. With naked feet and in garments coarse and travel-stained as were those of their Master, they passed through great cities, and penetrated to distant lands. Everywhere they scattered the precious seed. Churches sprung up in their path, and the blood of martyrs witnessed for the truth. The day of God will reveal a rich harvest of souls garnered by the labors of these faithful men. Veiled and silent, the Word of God was making its way through Christendom, and meeting a glad reception in the homes and hearts of men.

To the Waldenses the Scriptures were not merely a record of God's dealings with men in the past, and a revelation of the responsibilities and duties of the present, but an unfolding of the perils and glories of the future.





the mediation of priests and saints must be invoked. Those whose minds had been enlightened by the Word of God longed to point these souls to Jesus as their compassionate, loving Saviour, standing with outstretched arms inviting all to come to him with their burden of sin, their care and heaviness. They longed to clear away the obstructions which Satan had piled up that men might not see the promises, and come directly to God, confessing their sins, and obtaining pardon and peace.

Eagerly did the Vaudois missionary unfold to the inquiring mind the precious truths of the gospel. Cautiously he introduced the carefully written portions of the Holy Scriptures. It was his greatest joy to give hope to the conscientious, sin-stricken soul, who could see only a God of vengeance, waiting to execute justice. With quivering lip and tearful eye did he, often on bended knees, open to his brethren the precious promises that reveal the sinner's only hope. Thus the light of truth penetrated many a darkened mind, rolling back the cloud of gloom, until the Sun of Righteousness shone into the heart with healing in his beams. It was often the case that some portion of Scripture was read again and again, the hearer desiring it to be repeated, as if he would assure himself that he had heard aright. Especially was the repetition of these words eagerly desired: "The blood of Jesus Christ his Son cleanseth us from all sin."<sup>1</sup> "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have eternal life."<sup>2</sup>

Many were undeceived in regard to the claims of Rome. They saw how vain is the mediation of men or angels in behalf of the sinner. As the true light dawned upon their minds, they exclaimed with rejoicing, "Christ is my priest; his blood is my sacrifice; his altar is my confessional." They cast themselves wholly upon the merits of Jesus, repeating the words, "Without faith it is impossible to please him."<sup>3</sup> "There is none other name under heaven given among men, whereby we must be saved."<sup>4</sup>

The assurance of a Saviour's love seemed too much for some of these poor tempest-tossed souls to realize. So great was the relief which it brought, such a flood of light was shed upon them, that they seemed transported to Heaven.

<sup>1</sup> 1 John 1:7.

<sup>2</sup> Heb. 11:6.

<sup>3</sup> John 3:14, 15.

<sup>4</sup> Acts 4:12.

Their hand was laid confidently in the hand of Christ; their feet were planted upon the Rock of Ages. All fear of death was banished. They could now covet the prison and the fagot if they might thereby honor the name of their Redeemer.

In secret places the Word of God was thus brought forth and read, sometimes to a single soul, sometimes to a little company who were longing for light and truth. Often the entire night was spent in this manner. So great would be the wonder and admiration of the listeners that the messenger of mercy was not infrequently compelled to cease his reading until the understanding could grasp the tidings of salvation. Often would words like these be uttered: "Will God indeed accept *my* offering? Will he smile upon *me*? Will he pardon *me*?" The answer was read, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

Faith grasped the promise, and the glad response was heard, "No more long pilgrimages to make; no more painful journeys to holy shrines. I may come to Jesus just as I am, sinful and unholy, and he will not spurn the penitential prayer. 'Thy sins be forgiven thee.' Mine, even mine, may be forgiven!"

A tide of sacred joy would fill the heart, and the name of Jesus would be magnified by praise and thanksgiving. Those happy souls returned to their homes to diffuse light, to repeat to others, as well as they could, their new experience; that they had found the true and living Way. There was a strange and solemn power in the words of Scripture that spoke directly to the hearts of those who were longing for the truth. It was the voice of God, and it carried conviction to those who heard.

The messenger of truth went on his way; but his appearance of humility, his sincerity, his earnestness and deep fervor, were subjects of frequent remark. In many instances his hearers had not asked him whence he came, or whither he went. They had been so overwhelmed, at first with surprise, and afterward with gratitude and joy, that they had not thought to question him. When they had urged him to accompany them to their homes, he had replied that he must visit the lost sheep of the flock. Could he have been an angel from Heaven? they queried.

In many cases the messenger of truth was seen no more.

He had made his way to other lands, he was wearing out his life in some unknown dungeon, or perhaps his bones were whitening on the spot where he had witnessed for the truth. But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the Judgment.

The Waldensian missionaries were invading the kingdom of Satan, and the powers of darkness aroused to greater vigilance. Every effort to advance the truth was watched by the prince of evil, and he excited the fears of his agents. The papal leaders saw a portent of danger to their cause from the labors of these humble itinerants. If the light of truth were allowed to shine unobstructed, it would sweep away the heavy clouds of error that enveloped the people; it would direct the minds of men to God alone, and would eventually destroy the supremacy of Rome.

The very existence of this people, holding the faith of the ancient church, was a constant testimony to Rome's apostasy, and therefore excited the most bitter hatred and persecution. Their refusal to surrender the Scriptures was also an offense that Rome could not tolerate. She determined to blot them from the earth. Now began the most terrible crusades against God's people in their mountain homes. Inquisitors were put upon their track, and the scene of innocent Abel falling before the murderous Cain was often repeated.

Again and again were their fertile lands laid waste, their dwellings and chapels swept away, so that where once were flourishing fields and the homes of an innocent, industrious people, there remained only a desert. As the ravenous beast is rendered more furious by the taste of blood, so the rage of the papists was kindled to greater intensity by the sufferings of their victims. Many of these witnesses for a pure faith were pursued across the mountains, and hunted down in the valleys where they were hidden, shut in by mighty forests, and pinnacles of rock.

No charge could be brought against the moral character of this proscribed class. Even their enemies declared them to be a peaceable, quiet, pious people. Their grand offense was that they would not worship God according to the will of the pope. For this crime, every humiliation, insult, and torture that men or devils could invent was heaped upon them.

When Rome at one time determined to exterminate the



their missionaries to scatter the precious truth. They were hunted to the death; yet their blood watered the sod sown, and it failed not of yielding fruit. Thus the Waldenses witnessed for God, centuries before the birth of Luther. Scattered over many lands, they planted the seeds of the Reformation that began in the time of Wycliffe, grew broad and deep in the days of Luther, and is to be carried forward to the close of time by those who also are willing to suffer all things for "the Word of God, and for the testimony of Jesus Christ."<sup>3</sup>



his time enabled him to expose its errors; and by his study of national and ecclesiastical law he was prepared to engage in the great struggle for civil and religious liberty. While he could wield the weapons drawn from the Word of God, he had acquired the intellectual discipline of the schools, and he understood the tactics of the schoolmaster. The power of his genius and the extent and thoroughness of his knowledge commanded the respect of both friends and foes. His adherents saw with satisfaction that the champion stood foremost among the leading minds of the nation; and his enemies were prevented from casting contempt upon the cause of reform by exposing the ignorance or weakness of its supporter.

While Wycliffe was still at college, he entered upon the study of the Scriptures. In those early times, when the Bible existed only in the ancient languages, scholars were enabled to find their way to the fountain of truth, which was closed to the uneducated classes. Thus already the way had been prepared for Wycliffe's future work as a reformer. Men of learning had studied the Word of God, and had found the great truth of his free grace there revealed. In their teachings they had spread a knowledge of truth, and had led others to turn to the Living Oracles.

When Wycliffe's attention was directed to the Scriptures, he entered upon their investigation with the same eagerness which had enabled him to master the learning of the schools. Heretofore he had felt a great want, neither his scholastic studies nor the teaching of the schools could satisfy. In the Word of God he found that which he had before sought in vain. Here he saw the salvation revealed, and Christ set forth as the Redeemer for man. He gave himself to the service of God, and determined to proclaim the truths he had discovered.

Like after-reformers, Wycliffe did not, at the beginning of his work, foresee whither it would lead him. He was not himself deliberately in opposition to Rome. But the truth could not but bring him in conflict with the papacy. The more clearly he discerned the errors of the papacy, the more earnestly he presented the teaching of the Bible. He saw that Rome had forsaken the Word of God and the tradition; he fearlessly accused the papacy, banished the Scriptures, and demanded that the Bible be restored to the people, and that its authority be established in the church. He was an able teacher, and an eloquent preacher, and his dis-





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of children steeled against their parents. Thus did the papal leaders, like the Pharisees of old, make the commandment of God of none effect by their tradition. Thus homes were made desolate, and parents were deprived of the society of their sons and daughters.

Even the students in the universities were deceived by the false representations of the monks, and induced to join their orders. Many afterward repented this step, seeing that they had blighted their own lives, and had brought sorrow upon their parents; but once fast in the snare, it was impossible for them to obtain their freedom. Many parents, fearing the influence of the monks, refused to send their sons to the universities. There was a marked falling off in the number of students in attendance at the great centers of learning. The schools languished, and ignorance prevailed.

The pope had bestowed on these monks the power to hear confessions and to grant pardon. This became a source of great evil. Bent on enhancing their gains, the friars were so ready to grant absolution that criminals of all descriptions resorted to them, and as a result, the worst vices rapidly increased. The sick and the poor were left to suffer, while the gifts that should have relieved their wants went to the monks, who with threats demanded the alms of the people, denouncing the impiety of those who should withhold gifts from their orders. Notwithstanding their profession of poverty, the wealth of the friars was constantly increasing, and their magnificent edifices and luxurious tables made more apparent the growing poverty of the nation. And while spending their time in luxury and pleasure, they sent out in their stead ignorant men, who could only recount marvelous tales, legends, and jests to amuse the people, and make them still more completely the dupes of the monks. Yet the friars continued to maintain their hold on the superstitious multitudes, and led them to believe that all religious duty was comprised in acknowledging the supremacy of the pope, adoring the saints, and making gifts to the monks, and that this was sufficient to secure them a place in Heaven.

Men of learning and piety had labored in vain to bring about a reform in these monastic orders; but Wycliffe, with clearer insight, struck at the root of the evil, declaring that the system itself was false, and that it should be abolished. Discussion and inquiry were awakening. As the monks traversed the country, vending the pope's pardons, many were led to doubt the possibility of purchasing forgiveness.



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ith money, and they questioned whether they should not seek pardon from God rather than from the pontiff of Rome. Not a few were alarmed at the rapacity of the friars, whose greed seemed never to be satisfied. "The monks and priests of Rome," said they, "are eating us away like a cancer. God must deliver us, or the people will perish." To cover their avarice, these begging monks claimed that they were following the Saviour's example, declaring that Jesus and his disciples had been supported by the charities of the people. This claim resulted in injury to their cause, for it led many to the Bible to learn the truth for themselves,—a result which of all others was least desired by Rome. The minds of men were directed to the Source of truth, which it was her object to conceal.

Wycliffe began to write and publish tracts against the friars, not, however, seeking so much to enter into dispute with them as to call the minds of the people to the teachings of the Bible and its Author. He declared that the power of pardon or of excommunication is possessed by the pope in no greater degree than by common priests, and that no man can be truly excommunicated unless he has first brought upon himself the condemnation of God. In no more effectual way could he have undertaken the overthrow of that mammoth fabric of spiritual and temporal dominion which the pope had erected, and in which the souls and bodies of millions were held captive.

Again Wycliffe was called to defend the rights of the English crown against the encroachments of Rome; and being appointed a royal ambassador, he spent two years in the Netherlands, in conference with the commissioners of the pope. Here he was brought into communication with ecclesiastics from France, Italy, and Spain, and he had an opportunity to look behind the scenes, and gain a knowledge of many things which would have remained hidden from him in England. He learned much that was to give point to his after-labors. In these representatives from the papal court he read the character and aims of the hierarchy. He returned to England to repeat his former teachings more openly and with greater zeal, declaring that covetousness, pride, and deception were the gods of Rome.

In one of his tracts he said, speaking of the pope and his collectors: "They draw out of our land poor men's livelihood, and many thousand marks by the year, of the king's money, for sacraments and spiritual things, that is cursed heresy of simony, and maketh all Christendom assert and

maintain his heresy. And certes though our realm had a huge hill of gold, and never other man took thereof but only this proud, worldly priest's collector, by process of time this hill must be spende; for he taketh ever money out of our land, and sendeth naught again but God's curse for his simony."

Soon after his return to England, Wycliffe received from the king the appointment to the rectory of Lutterworth. This was an assurance that the monarch at least had not been displeased by his plain speaking. Wycliffe's influence was felt in shaping the action of the court, as well as in moulding the belief of the nation.

The papal thunders were soon hurled against him. Three bulls were dispatched to England,—to the university, to the king, and to the prelates,—all commanding immediate and decisive measures to silence the teacher of heresy. Before the arrival of the bulls, however, the bishops, in their zeal, had summoned Wycliffe before them for trial. But two of the most powerful princes in the kingdom accompanied him to the tribunal; and the people, surrounding the building and rushing in, so intimidated the judges that the proceedings were for the time suspended, and he was allowed to go his way in peace. A little later, Edward III., whom in his old age the prelates were seeking to influence against the reformer, died, and Wycliffe's former protector became regent of the kingdom.

the arrival of the papal bulls laid upon all England a stern command for the arrest and imprisonment of heretic. These measures pointed directly to the stake. It was certain that Wycliffe must soon fall a prey to the vengeance of Rome. But He who declared to one of old, "Fear not; I am thy shield," again stretched out his hand to protect his servant. Death came, not to the reformer, but to the pontiff who had decreed his destruction. Gregory XI. died, and the ecclesiastics who had assembled for Wycliffe's trial, dispersed.

God's providence still further overruled events to give opportunity for the growth of the Reformation. The death of Gregory was followed by the election of two rival popes. Two conflicting powers, each professedly infallible, now claimed obedience. Each called upon the faithful to assist him in making war upon the other, enforcing his demands by terrible anathemas against his adversaries, and promises





thought he would bitterly repent the evil he had done the church, and they hurried to his chamber to listen to his confession. Representatives from the four religious orders, with four civil officers, gathered about the supposed dying man. "You have death on your lips," they said; "be touched by your faults, and retract in our presence all you have said to our injury." The reformer listened in silence; then he bade his attendant raise him in his bed, and gazing steadily upon them as they stood waiting for his recantation, he said, in the firm, strong voice which had so often caused them to tremble, "I shall not die, but live, and declare the evil deeds of the friars." Astonished and abashed, the monks hurried from the room.

Wycliffe's words were fulfilled. He lived to place in the hands of his countrymen the most powerful of all weapons against Rome; to give them the Bible, the Heaven-appointed agent to liberate, enlighten, and evangelize the people. There were many and great obstacles to surmount in the accomplishment of this work. Wycliffe was weighed down with infirmities, he knew that only a few years for labor remained for him, he saw the opposition which he must meet; but, encouraged by the promises of God's Word, he went forward nothing daunted. In the full vigor of his intellectual powers, rich in experience, he had been preserved and prepared by God's special providence for this, the greatest of his labors. While all Christendom was filled with tumult, the reformer, in his rectory at Lutterworth, unheeding the storm that raged without, applied himself to his chosen task.

At last the work was completed,—the first English translation of the Bible ever made. The Word of God was opened to England. The reformer feared not now the prison or the stake. He had placed in the hands of the English people a light which should never be extinguished. In giving the Bible to his countrymen, he had done more to break the fetters of ignorance and vice, more to liberate and elevate his country, than was ever achieved by the most brilliant victories on fields of battle.

The art of printing being still unknown, it was only by slow and wearisome labor that copies of the Bible could be multiplied. So great was the interest to obtain the book, that many willingly engaged in the work of transcribing it, but it was with difficulty that the copyists could supply the demand. Some of the more wealthy purchasers desired the whole Bible. Others bought only a portion. In many cases,

several families united to purchase a copy. Thus Wycliffe's Bible soon found its way to the homes of the people.

The appeal to men's reason aroused them from their passive submission to papal dogmas. Wycliffe now taught the distinctive doctrines of Protestantism,—salvation through faith in Christ, and the sole infallibility of the Scriptures. The preachers whom he had sent out circulated the Bible, together with the reformer's writings, and with such success that the new faith was accepted by nearly one-half of the people of England.

The appearance of the Scriptures brought dismay to the authorities of the church. They had now to meet an agency more powerful than Wycliffe,—an agency against which their weapons would avail little. There was at this time no law in England prohibiting the Bible, for it had never before been published in the language of the people. Such laws were afterward enacted and rigorously enforced. Meanwhile, notwithstanding the efforts of the priests, there was for a season opportunity for the circulation of the Word of God.

Again the papist leaders plotted to silence the reformer's voice. Before three tribunals he was successively summoned for trial, but without avail. First a synod of bishops declared his writings heretical, and, winning the young king, Richard II., to their side, they obtained a royal decree consigning to prison all who should hold the condemned doctrines.

Wycliffe appealed from the synod to Parliament; he fearlessly arraigned the hierarchy before the national council, and demanded a reform of the enormous abuses sanctioned by the church. With convincing power he portrayed the usurpations and corruptions of the papal see. His enemies were brought to confusion. The friends and supporters of Wycliffe had been forced to yield, and it had been confidently expected that the reformer himself, in his old age, alone and friendless, would bow to the combined authority of the crown and the mitre. But instead of this the papists saw themselves defeated. Parliament, roused by the stirring appeals of Wycliffe, repealed the persecuting edict, and the reformer was again at liberty.

A third time he was brought to trial, and now before the highest ecclesiastical tribunal in the kingdom. Here no favor would be shown to heresy. Here at last Rome would triumph, and the reformer's work would be stopped. So thought the papists. If they could but accomplish their

purpose, Wycliffe would be forced to abjure his doctrines, or would leave the court only for the flames.

But Wycliffe did not retract; he would not dissemble. He fearlessly maintained his teachings, and repelled the accusations of his persecutors. Losing sight of himself, of his position, of the occasion, he summoned his hearers before the divine tribunal, and weighed their sophistries and deceptions in the balances of eternal truth. The power of the Holy Spirit was felt in the council room. A spell from God was upon the hearers. They seemed to have no power to leave the place. As arrows from the Lord's quiver, the reformer's words pierced their hearts. The charge of heresy, which they had brought against him, he with convincing power threw back upon themselves. Why, he demanded, did they dare to spread their errors?—For the sake of gain, to make merchandise of the grace of God.

"With whom, think you," he finally said, "are you contending? With an old man on the brink of the grave?—No! with truth,—truth which is stronger than you, and will overcome you." So saying, he withdrew from the assembly and not one of his adversaries attempted to prevent him.

Wycliffe's work was almost done, the banner of truth which he had so long borne was soon to fall from his hands. But once more he was to bear witness for the gospel. Truth was to be proclaimed from the very stronghold of the kingdom of error. Wycliffe was summoned for trial before the papal tribunal at Rome, which had so often shed blood of the saints. He was not blind to the danger threatened him, yet he would have obeyed the summons had not a shock of palsy made it impossible for him to perform the journey. But though his voice was not heard at Rome, he could speak by letter, and thus determined to do.

From his rectory the reformer wrote to the pope and to the cardinals, which, while respectful in tone and Christian in spirit, was a keen rebuke to the pomp and pride of the papacy. "Verily I do rejoice," he said, "to open and declare to every man the faith which I do hold, and specially to the bishop of Rome; the which forasmuch as I do suppose to be sound and true, he will most willingly confirm, or if it be erroneous, amend the same. First, I do declare that the gospel of Christ is the whole body of Christ. . . . I do give and hold the bishop of Rome, for he be the vicar of Christ here on earth, to be lord of all men unto that law of the gospel. For the



the hatred of its foes. Wycliffe had never sought to shield himself, but the Lord had been his protector; and now, when his enemies felt sure of their prey, God's hand removed him beyond their reach. In his church at Lutterworth, as he was about to dispense the communion, he fell stricken with palsy, and in a short time yielded up his life.

God had appointed to Wycliffe his work. He had put the word of truth in his mouth, and he set a guard about him that this word might come to the people. His life was protected, and his labors prolonged, until a foundation was laid for the great work of the Reformation.

Wycliffe came from the obscurity of the Dark Ages. There were none who went before him from whose work he could shape his system to reform. Raised up like John the Baptist to accomplish a special mission, he was the herald of a new era. Yet in the system of truth which he presented there was a unity and completeness which reformers who followed him did not exceed, and which some did not reach, even a hundred years later. So broad and deep was laid the foundation, so firm and true was the framework, that it needed not to be reconstructed by those who came after him.

The great movement which Wycliffe inaugurated, which was to liberate the conscience and the intellect, and set free the nations so long bound to the triumphal car of Rome, had its spring in the Bible. Here was the source of that stream of blessing, which, like the water of life, has flowed down the ages since the fourteenth century. Wycliffe accepted the Holy Scriptures with implicit faith as the inspired revelation of God's will, a sufficient rule of faith and practice. He had been educated to regard the Church of Rome as the divine, infallible authority, and to accept with unquestioning reverence the established teachings and customs of a thousand years; but he turned away from all these to listen to God's holy Word. This was the authority which he urged the people to acknowledge. Instead of the church speaking through the pope, he declared the only true authority to be the voice of God speaking through his Word. And he taught not only that the Bible is a perfect revelation of God's will, but that the Holy Spirit is its only interpreter, and that every man is, by the study of its teachings, to learn his duty for himself. Thus he turned the minds of men from the pope and the Church of Rome to the Word of God.

Wycliffe was one of the greatest of the reformers. In



Lord of Sabaoth. Hunted as foes of the church and traitors to the realm, they continued to preach in secret places, finding shelter as best they could in the humble homes of the poor, and often hiding away even in dens and caves.

Notwithstanding the rage of persecution, a calm, devout, earnest, patient protest against the prevailing corruption of religious faith continued for centuries to be uttered. The Christians of that early time had only a partial knowledge of the truth, but they had learned to love and obey God's Word, and they patiently suffered for its sake. Like the disciples in apostolic days, many sacrificed their worldly possessions for the cause of Christ. Those who were permitted to dwell in their homes, gladly sheltered their banished brethren, and when they too were driven forth, they cheerfully accepted the lot of the outcast. Thousands, it is true, terrified by the fury of their persecutors, purchased their freedom at the sacrifice of their faith, and went out of their prisons, clothed in penitents' robes, to publish their recantation. But the number was not small—and among them were men of noble birth as well as the humble and lowly—who bore fearless testimony to the truth in dungeon cells, in "Lollard towers," and in the midst of torture and flame, rejoicing that they were counted worthy to know "the fellowship of His sufferings."

The papists had failed to work their will with Wycliffe during his life, and their hatred could not be satisfied while his body rested quietly in the grave. By the decree of the Council of Constance, more than forty years after his death his bones were exhumed and publicly burned, and the ashes were thrown into a neighboring brook. "The brook," says an old writer, "did convey his ashes into Avon, Avon into Severn, Severn into the narrow seas, and they into the main ocean; and thus the ashes of Wycliffe are the emblem of his doctrine, which now is dispersed all the world over." Little did his enemies realize the significance of their malicious act.

It was through the writings of Wycliffe that John Huss, of Bohemia, was led to renounce many of the errors of Romanism, and to enter upon the work of reform. Thus in these two countries, so widely separated, the seed of truth was sown. From Bohemia the work extended to other lands. The minds of men were directed to the long-forgotten Word of God. A divine hand was preparing the way for the Great Reformation.





orphan by the death of his father. His pious mother, regarding education and the fear of God as the most valuable of possessions, sought to secure this heritage for her son. Huss studied at the provincial school, and then repaired to the university at Prague, receiving admission as a charity scholar. He was accompanied on the journey to Prague by his mother; widowed and poor, she had no gift of worldly wealth to bestow upon her son, but as they drew near to the great city, she kneeled down beside the fatherless youth, and invoked for him the blessing of their Father in Heaven. Little did that mother realize how her prayer was to be answered.

At the university, Huss soon distinguished himself by untiring application and rapid progress, while his blameless life and gentle, winning deportment gained him universal esteem. He was a sincere adherent of the Romish Church and an earnest seeker for the spiritual blessings which it professes to bestow. On the occasion of a jubilee, he went to confession, paid the last few coins in his scanty store, and joined in the processions, that he might share in the absolution promised. After completing his college course, he entered the priesthood, and, rapidly attaining to eminence, he soon became attached to the court of the king. He was also made professor and afterward rector of the university where he had received his education. In a few years the humble charity scholar had become the prelate of his country, and his name was renowned throughout Europe.

But it was in another field that Huss began the work of reform. Several years after taking priest's orders, he was appointed preacher of the chapel of Bethlehem, the founder of this chapel had advocated, as a matter of importance, the preaching of the Scriptures in the vernacular language of the people. Notwithstanding Rome's opposition to this practice, it had not been wholly discontinued in Bohemia. But there was great ignorance of the Bible among the worst vices prevailed among the people of the country. These evils Huss unsparingly denounced, appealing to the Word of God to enforce the principles of truth and morality which he inculcated.

A citizen of Prague, Jerome, who afterward became closely associated with Huss, had, on returning from England, brought with him the writings of Wycliffe. Jerome was a Bohemian princess, and through her influence

also the reformer's works were widely circulated in her native country. These works Huss read with interest; he believed their author to be a sincere Christian, and was inclined to regard with favor the reforms which he advocated. Already, though he knew it not, Huss had entered upon a path which was to lead him far away from Rome.

About this time there arrived in Prague two strangers from England, men of learning, who had received the light, and had come to spread it in this distant land. Beginning with an open attack on the pope's supremacy, they were soon silenced by the authorities; but being unwilling to relinquish their purpose, they had recourse to other measures. Being artists as well as preachers, they proceeded to exercise their skill. In a place open to the public they drew two pictures. One represented the entrance of Christ into Jerusalem, "meek, and sitting upon an ass," and followed by his disciples in travel-worn garments and with naked feet. The other picture portrayed a pontifical procession,—the pope arrayed in his rich robes and triple crown, mounted upon a horse magnificently adorned, preceded by trumpeters, and followed by cardinals and prelates in dazzling array.

Here was a sermon which arrested the attention of all classes. Crowds came to gaze upon the drawings. None could fail to read the moral, and many were deeply impressed by the contrast between the meekness and humility of Christ the Master, and the pride and arrogance of the pope, his professed servant. There was great commotion in Prague, and the strangers after a time found it necessary, for their own safety, to depart. But the lesson they had taught was not forgotten. The pictures made a deep impression on the mind of Huss, and led him to a closer study of the Bible and of Wycliffe's writings. Though he was not prepared, even yet, to accept all the reforms advocated by Wycliffe, he saw more clearly the true character of the papacy, and with greater zeal denounced the pride, the ambition, and the corruption of the hierarchy.

From Bohemia the light extended to Germany; for disturbances in the University of Prague caused the withdrawal of hundreds of German students. Many of them had received from Huss their first knowledge of the

and on their return they spread the gospel in their fatherland.

Tidings of the work at Prague were carried to Rome, and Huss was soon summoned to appear before the pope. To obey would be to expose himself to certain death. The king and queen of Bohemia, the university, members of the nobility, and officers of the government, united in an appeal to the pontiff that Huss be permitted to remain at Prague, and to answer at Rome by deputy. Instead of granting this request, the pope proceeded to the trial and condemnation of Huss, and then declared the city of Prague to be under interdict.

In that age this sentence, whenever pronounced, created widespread alarm. The ceremonies by which it was accompanied were well adapted to strike terror to a people who looked upon the pope as the representative of God himself, holding the keys of Heaven and hell, and possessing power to invoke temporal as well as spiritual judgments. It was believed that the gates of Heaven were closed against the region smitten with interdict; that until it should please the pope to remove the ban, the dead were shut out from the abodes of bliss. In token of this terrible calamity, all the services of religion were suspended. The churches were closed. Marriages were solemnized in the church-yard. The dead, denied burial in consecrated ground, were interred, without the rites of sepulture, in the ditches or the fields. Thus by measures which appealed to the imagination, Rome essayed to control the consciences of men.

The city of Prague was filled with tumult. A large class denounced Huss as the cause of all their calamities, and demanded that he be given up to the vengeance of Rome. To quiet the storm, the reformer withdrew for a time to his native village. Writing to the friends whom he had left at Prague, he said: "If I have withdrawn from the midst of you, it is to follow the precept and example of Jesus Christ, in order not to give room to the ill-minded to draw on themselves eternal condemnation, and in order not to be to the pious a cause of affliction and persecution. I have retired also through an apprehension that impious priests might continue for a longer time to prohibit the preaching of the Word of God amongst you; but I have not quitted you to deny the divine truth, for which, with God's assistance, I am willing to die." Huss did not cease his labors, but traveled through the surrounding country, preaching to eager crowds. Thus the measures to which the



Brilliancy of genius, eloquence and learning—gifts that win popular favor—were possessed in a pre-eminent degree by Jerome; but in those qualities which constitute real strength of character, Huss was the greater. His calm judgment served as a restraint upon the impulsive spirit of Jerome, who, with true humility, perceived his worth, and yielded to his counsels. Under their united labors the reform was more rapidly extended.

God permitted great light to shine upon the minds of these chosen men, revealing to them many of the errors of Rome; but they did not receive all the light that was to be given to the world. Through these, his servants, God was leading the people out of the darkness of Romanism; but there were many and great obstacles for them to meet, and he led them on, step by step, as they could bear it. They were not prepared to receive all the light at once. Like the full glory of the noontide sun to those who have long dwelt in darkness, it would, if presented, have caused them to turn away. Therefore he revealed it to the leaders, little by little, as it could be received by the people. From century to century other faithful workers were to follow, to lead the people on still farther in the path of reform.

The schism in the church still continued. Three popes were now contending for the supremacy, and their strife filled Christendom with crime and tumult. Not content with hurling anathemas, they resorted to temporal weapons. Each cast about him to purchase arms and to obtain soldiers. Of course money must be had; and to procure this, all the gifts, offices, and blessings of the church were offered for sale. The priests also, imitating their superiors, resorted to simony and war to humble their rivals, and strengthen their own power. With daily increasing bitterness, Huss thundered against the abominations which were tolerated in the name of religion; and the people openly accused the Romish leaders as the cause of the misery that overwhelmed Christendom.

Again the city of Prague seemed on the verge of a bloody conflict. As in former ages, God's servant was accused as "he that troubleth Israel." The city was again placed under interdict, and Huss withdrew to his native village. The testimony so faithfully borne from his lowly chapel of Bethlehem was ended. He was to speak from



order that I may resist them; and that he will accord me his Holy Spirit to fortify me in his truth, so that I may face with courage, temptations, prison, and, if necessary, a cruel death. Jesus Christ suffered for his well-beloved; and therefore ought we to be astonished that he has left us his example, in order that we may ourselves endure with patience all things for our own salvation? He is God, and we are his creatures; he is the Lord, and we are his servants; he is Master of the world, and we are contemptible mortals;—yet he suffered! Why, then, should we not suffer, also, particularly when suffering is for us a purification? Therefore, beloved, if my death ought to contribute to his glory, pray that it may come quickly, and that he may enable me to support all my calamities with constancy. But if it be better that I return amongst you, let us pray to God that I may return without stain,—that is, that I may not suppress one tittle of the truth of the gospel, in order to leave my brethren an excellent example to follow. Probably, therefore, you will never more behold my face at Prague; but should the will of the all-powerful God design to restore me to you, let us then advance with a firm heart in the knowledge and the love of his law.”

In another letter, to a priest who had been of the gospel, Huss spoke with deep humiliations, accusing himself of having felt pleasure in apparel, and of having wasted hours in trifles. He then added these touching admonitions: “of God and the salvation of souls occupied not the possession of benefices and estates, filling thy house more than thy soul; and thy care to the spiritual edifice. Be pious to the poor, and consume not thy substance. Shouldst thou not amend thy life and reform thyself, I fear that thou wilt be severely chastised. . . . Thou knowest my doctrines received my instructions from thy childhood, fore useless for me to write to thee and conjure thee, by the merey of our Lord, in any of the vanities into which thou hast fallen. On the cover of the letter he added: “friend, not to break this seal, until thou shalt find the certitude that I am dead.”

On his journey, Huss everywhere proclaimed the spread of his doctrines, and the people were regarded. The people thronged









yet unknown it would yield abundant fruit in witnesses for the truth. The voice which had spoken in the council hall of Constance had wakened echoes that would be heard through all coming ages. Huss was no more, but the truths for which he died could never perish. His example of faith and constancy would encourage multitudes to stand firm for the truth, in the face of torture and death. His execution had exhibited to the whole world the perfidious cruelty of Rome. The enemies of truth, though they knew it not, had been furthering the cause which they vainly sought to destroy.

Yet another stake was to be set up at Constance. The blood of another witness must testify for the truth. Jerome, upon bidding farewell to Huss on his departure for the council, had exhorted him to courage and firmness, declaring that if he should fall into any peril, he himself would fly to his assistance. Upon hearing of the reformer's imprisonment, the faithful disciple immediately prepared to fulfill his promise. Without a safe-conduct he set out, with a single companion, for Constance. On arriving there he was convinced that he had only exposed himself to peril, without the possibility of doing anything for the deliverance of Huss. He fled from the city, but was arrested on the homeward journey, and brought back loaded with fetters, and under the custody of a band of soldiers. At his first appearance before the council, his attempts to reply to the accusations brought against him were met with shouts, "To the flames with him! to the flames!" He was thrown into a dungeon, chained in a position which caused him great suffering, and fed on bread and water.

After some months the cruelties of his imprisonment brought upon Jerome an illness that threatened his life, and his enemies, fearing that he might escape them, treated him with less severity, though he remained in prison for one year. The death of Huss had not resulted as the papists had hoped. The violation of his safe-conduct had roused a storm of indignation, and as the safer course the council determined, instead of burning Jerome, to force him, if possible, to retract. He was brought before the assembly, and offered the alternative to recant or to die at the stake. Death at the beginning of his imprisonment would have been a mercy, in comparison with the terrible sufferings which he had undergone; but now, weakened by illness, by the rigors of his prison-house, and the torture of anxiety and suspense, separated from his friends, and disheartened



spirit might control his thoughts and words, that he might speak nothing contrary to the truth or unworthy of his Master. To him that day was fulfilled the promise of God to the first disciples: "Ye shall be brought before governors and kings for my sake; . . . but when they deliver you up, take no thought how or what ye shall speak; for it shall be given you in that same hour what ye shall speak; for it is not ye that speak, but the Spirit of your Father which speaketh in you." The words of Jerome excited astonishment and admiration, even in his enemies. For a whole year he had been immured in a dungeon, unable to read or even to see, in great physical suffering and mental anxiety. Yet his arguments were presented with as much clearness and power as if he had had undisturbed opportunity for study. He pointed his hearers to the long line of holy men who had been condemned by unjust judges. In almost every generation have been those who, while seeking to elevate the people of their time, have been reproached and cast out, but who in later times have been shown to be deserving of honor. Christ himself was condemned as a malefactor at an unrighteous tribunal.

At his retraction, Jerome had assented to the justice of the sentence condemning Huss; he now declared his repentance, and bore witness to the innocence and holiness of the martyr. "I knew John Huss from his childhood," he said. "He was a most excellent man, just and holy; he was condemned, notwithstanding his innocence. . . . I also am ready to die. I will not recoil before the torments that are prepared for me by my enemies and false witnesses who will one day have to render an account of their impostures before the great God, whom nothing can deceive."

In self-reproach for his own denial of the truth, Jerome continued: "Of all the sins that I have committed since youth, none weigh so heavily upon my mind, and cause such poignant remorse, as that which I committed in that fatal place, when I approved of the iniquitous sentence rendered against Wycliffe, and the holy martyr, John my master. Yes, I confess it from my heart; and with horror that I disgracefully quailed, when, through dread of death, I condemned their doctrines. I then supplicate Almighty God to deign to pardon me, and this one in particular, the most heinous



apply the fire before my face. Had I been afraid, I should not be here."

His last words, uttered as the flames rose about him, were a prayer. "Lord, Almighty Father," he cried, "have pity on me, and pardon me my sins, for thou knowest that I have always loved thy truth." His voice ceased, but his lips continued to move in prayer.

When the fire had done its work, the ashes of the martyr, with the earth upon which they rested, were gathered up, and, like those of Huss, were thrown into the Rhine. So perished God's faithful light-bearers. But the light of the truths which they proclaimed,—the light of their heroic example,—could not be extinguished. As well might men attempt to turn back the sun in its course as to prevent the dawning of that day which was even then breaking upon the world.

The execution of Huss had kindled a flame of indignation and horror in Bohemia. It was felt by the whole nation that he had fallen a prey to the malice of the priests and the treachery of the emperor. He was declared to have been a faithful teacher of the truth, and the council that decreed his death was charged with the guilt of murder. His doctrines now attracted greater attention than ever before. By the papal edicts the writings of Wycliffe had been condemned to the flames. But those that had escaped destruction were now brought out from their hiding-places, and studied in connection with the Bible, or such parts of it as the people could obtain, and many were thus led to the reformed faith.

The murderers of Huss did not stand quietly by and witness the triumph of his cause. The pope and the emperor united to crush out the movement, and the armies of Sigismund were hurled upon Bohemia.

But a deliverer was raised up. Ziska, who soon after the opening of the war became totally blind, yet who was one of the ablest generals of his age, was the leader of the Bohemians. Trusting in the help of God and the righteousness of their cause, that people withstood the mightiest armies that could be brought against them. Again and again the emperor, raising fresh armies, invaded Bohemia to be ignominiously repulsed. The Hussites were raised above the fear of death, and nothing could stand against them. A few years after the opening of the war, the brave Ziska died; but his place was filled by Procopius, who was

an equally brave and skillful general, and in some respects a more able leader.

The enemies of the Bohemians, knowing that the blind warrior was dead, deemed the opportunity favorable for recovering all that they had lost. The pope now proclaimed a crusade against the Hussites, and again an immense force was precipitated upon Bohemia, but only to suffer terrible defeat. Another crusade was proclaimed. In all the papal countries of Europe, men, money, and munitions of war were raised. Multitudes flocked to the papal standard, assured that at last an end would be made of the Hussite heretics. Confident of victory, the vast force entered Bohemia. The people rallied to repel them. The two armies approached each other, until only a river lay between them. The allies were greatly superior in numbers, yet instead of advancing boldly to attack the Hussites, they stood as if spell-bound, silently gazing upon them. Then suddenly a mysterious terror fell upon the host. Without striking a blow that mighty force broke and scattered, as if dispelled by an unseen power. Great numbers were slaughtered by the Hussite army, which pursued the fugitives, and an immense booty fell into the hands of the victors, so that the war, instead of impoverishing, enriched the Bohemians.

A few years later, under a new pope, still another crusade was set on foot. As before, men and means were drawn from all the papist countries of Europe. Great were the inducements held out to those who should engage in this perilous enterprise. Full forgiveness of the most heinous crimes was insured to every crusader. All who died in the war were promised a rich reward in Heaven, and those who survived were to reap honor and riches on the field of battle. Again a vast army was collected, and crossing the frontier they entered Bohemia. The Hussite forces fell back before them, thus drawing the invaders farther and farther into the country, and leading them to count the victory already won. At last the army of Procopius made a stand, and, turning upon the foe, advanced to give them battle. The crusaders, now discovering their mistake, lay in their encampment awaiting the onset. As the sound of the approaching force was heard, even before the Hussites were in sight, a panic fell upon the crusaders. Princes, generals, and common soldiers, casting away their armor, fled in all directions. In vain the papal legate, who was the leader of the invasion, endeavored to rally his terrified and disorganized forces. Despite his



## • The Great Controversy

most endeavors, he himself was swept along in the tide of fugitives. The rout was complete, and again an immense booty fell into the hands of the victors. Thus the second time a vast army, sent forth by the most powerful nations of Europe, a host of brave, warlike men, trained and equipped for battle, fled without a blow, before the defenders of a small and hitherto feeble nation. Here was a manifestation of divine power. The invaders were smitten with a supernatural terror. He who overthrew the hosts of Pharaoh in the Red Sea, who put to flight the armies of Midian before Gideon and his three hundred, who in one night laid low the forces of the proud Assyrian, had again stretched out his hand to wither the power of the oppressor. "There were they in great fear, where no fear was; for God hath scattered the bones of him that encampeth against thee; thou hast put them to shame, because God hath despised them."

The papal leaders, despairing of conquering by force, at last resorted to diplomacy. A compromise was entered into, that while professing to grant to the Bohemians freedom of conscience, really betrayed them into the power of Rome. The Bohemians had specified four points as the condition of peace with Rome: The free preaching of the Bible; the right of the whole church to both the bread and the wine in the communion, and the use of the mother-tongue in divine worship; the exclusion of the clergy from all secular offices and authority; and in cases of crime, the jurisdiction of the civil courts over clergy and laity alike. The papal authorities at last agreed to accept the four articles, stipulating, however, that the right of explaining them, of deciding upon their exact meaning, should belong to the church. This basis a treaty was entered into, and Rome gained dissimulation and fraud what she had failed to gain by conflict; for, placing her own interpretation upon Hussite articles, as upon the Bible, she could pervert meaning to suit her own purposes.

A large class in Bohemia, seeing that it betrayed liberties, could not consent to the compact. Dissensions divisions arose, leading to strife and bloodshed themselves. In this strife the noble Procopius fell, liberties of Bohemia perished.

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divisions arose, leading to strife and bloodshed among themselves. In this strife the noble Procopius fell, and the liberties of Bohemia perished.

Sigismund, the betrayer of Huss and Jerome, now became king of Bohemia, and, regardless of his oath to support the rights of the Bohemians, he proceeded to establish popery. But he had gained little by his subservience to Rome. For twenty years his life had been filled with labors and perils. His armies had been wasted and his treasures drained by a long and fruitless struggle; and now, after reigning one year, he died, leaving his kingdom on the brink of civil war, and bequeathing to posterity a name branded with infamy.

Tumults, strife, and bloodshed were protracted. Again foreign armies invaded Bohemia, and internal dissension continued to distract the nation. Those who remained faithful to the gospel were subjected to a bloody persecution. As their former brethren, entering into compact with Rome, imbibed her errors, those who adhered to the ancient faith had formed themselves into a distinct church, taking the name of "United Brethren." This act drew upon them maledictions from all classes. Yet their firmness was unshaken. Forced to find refuge in the woods and caves, they still assembled to read God's Word and unite in his worship.

Through messengers secretly sent out into different countries, they learned that here and there were isolated confessors of the truth—a few in this city and a few in that, the object, like themselves, of persecution; and that amid the mountains of the Alps was an ancient church, resting on the foundations of Scripture. This intelligence was received with great joy, and a correspondence was opened with the Waldensian Christians.

Steadfast to the gospel, the Bohemians waited through the night of their persecution, in the darkest hour still turning their eyes toward the horizon like men who watch for the morning. "Their lot was cast in evil days, but they remembered the words first uttered by Huss, and repeated by Jerome, that a century must revolve before the day should break. These were to the Hussites what the words of Joseph were to the tribes in the house of bondage: 'I die, and God will surely visit you, and bring you out.'" About the year 1470 persecution ceased, and there followed a brief period of comparative prosperity. When "the end of

the century arrived, it found two hundred churches of United Brethren' in Bohemia and Moravia. So goodly the remnant which, escaping the destructive fury of and sword, was permitted to see the dawning of that which Huss had foretold."

## Chapter 7

### LUTHER'S SEPARATION FROM ROME

FOREMOST AMONG THOSE WHO were called to lead the church from the darkness of popery into the light of a purer faith, stood Martin Luther. Zealous, ardent, and devoted, knowing no fear but the fear of God, and acknowledging no foundation for religious faith but the Holy Scriptures, Luther was the man for his time; through him, God accomplished a great work for the reformation of the church and the enlightenment of the world.

Like the first heralds of the gospel, Luther sprung from the ranks of poverty. His early years were spent in the humble home of a German peasant. By daily toil as a miner, his father earned the means for his education. He intended him for a lawyer; but God purposed to make him a builder in the great temple that was rising so slowly through the centuries. Hardship, privation, and sever discipline were the school in which Infinite Wisdom prepared Luther for the important mission of his life.

Luther's father was a man of strong and active mind, and great force of character, honest, resolute, and straightforward. He was true to his convictions of duty, let the consequences be what they might. His sterling good sense led him to regard the monastic system with distrust. He was highly displeased when Luther, without his consent, entered a monastery; and it was two years before the father was reconciled to his son, and even then his opinions remained the same.

Luther's parents bestowed great care upon the education and training of their children. They endeavored to instruct them in the knowledge of God and the practice of Christian virtues. The father's prayer often ascended in the hearing of his son, that the child might remember the name of the Lord, and one day aid in the advancement of his truth. Every advantage for moral or intellectual culture which their life of toil permitted them to enjoy, was eagerly improved by these parents. Their efforts were earnest and persevering to prepare their children for a life of piety and usefulness. With their firmness and strength of character they sometimes exercised too great severity; but the reformer himself, though conscious that in some respects

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they had erred, found in their discipline more to approve than to condemn.

At school, where he was sent at an early age, Luther was treated with harshness and even violence. So great was the poverty of his parents, that upon going from home to school in another town he was for a time obliged to obtain his food by singing from door to door, and he often suffered from hunger. The gloomy, superstitious ideas of religion then prevailing filled him with fear. He would lie down at night with a sorrowful heart, looking forward with trembling to the dark future, and in constant terror at the thought of God as a stern, unrelenting judge, a cruel tyrant, rather than a kind heavenly Father. Yet under so many and so great discouragements, Luther pressed resolutely forward toward the high standard of moral and intellectual excellence which attracted his soul.

He thirsted for knowledge, and the earnest and practical character of his mind led him to desire the solid and useful rather than the showy and superficial. When, at the age of eighteen, he entered the University of Erfurt, his situation was more favorable and his prospects brighter than in his earlier years. His parents having by thrift and industry acquired a competence, they were able to render him all needed assistance. And the influence of judicious friends had somewhat lessened the gloomy effects of his former training. He applied himself to the study of the best authors, diligently treasuring their most weighty thoughts and making the wisdom of the wise his own. Even under the harsh discipline of his former instructors, he had earned the promise of distinction; and with favorable influence his mind rapidly developed. A retentive memory, a lively imagination, strong reasoning powers, and untiring application, soon placed him in the foremost rank among associates. Intellectual discipline ripened his understanding and aroused an activity of mind and a keener perception that were preparing him for the conflicts of life.

The fear of the Lord dwelt in the heart of Luther, enabling him to maintain his steadfastness of purpose, leading him to deep humility before God. He abiding sense of his dependence upon divine aid, did not fail to begin each day with prayer, while he was continually breathing a petition for guidance and support. "To pray well," he often said, "is the best study."





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were hungering and thirsting for the truth. He firmly declared that Christians should receive no other doctrines than those which rest on the authority of the Sacred Scriptures. These words struck at the very foundation of papal supremacy. They contained the vital principle of the Reformation.

Luther saw the danger of exalting human theories above the Word of God. He fearlessly attacked the speculative infidelity of the schoolmen, and opposed the philosophy and theology which had so long held a controlling influence upon the people. He denounced such studies as not only worthless but pernicious, and sought to turn the minds of his hearers from the sophistries of philosophers and theologians to the eternal truths set forth by prophets and apostles.

Precious was the message which he bore to the eager crowds that hung upon his words. Never before had such teachings fallen upon their ears. The glad tidings of a Saviour's love, the assurance of pardon and peace through his atoning blood, rejoiced their hearts, and inspired within them an immortal hope. At Wittenberg a light was kindled whose rays should extend to the uttermost parts of the earth, and which was to increase in brightness to the close of time.

But light and darkness cannot harmonize. Between truth and error there is an irrepressible conflict. To uphold and defend the one is to attack and overthrow the other. Our Saviour himself declared, "I came not to send peace, but a sword." Said Luther, a few years after the opening of the Reformation, "God does not conduct, but drives me forward. I am not master of my own actions. I would gladly live in repose, but I am thrown into the midst of tumults and revolutions." He was now about to be urged into the contest.

The Roman Church had made merchandise of the grace of God. The tables of the money-changers' were set up beside her altars, and the air resounded with the shouts of buyers and sellers. Under the plea of raising funds for the erection of St. Peter's church at Rome, indulgences for sin were publicly offered for sale by the authority of the pope. By the price of crime a temple was to be built up for God's worship,—the corner-stone laid with the wages of iniquity. But the very means adopted for Rome's aggrandizement



The doctrine of indulgences had been opposed by men of learning and piety in the Romish Church, and there were many who had no faith in pretensions so contrary to both reason and revelation. No prelate dared lift his voice against this iniquitous traffic, but the minds of men were becoming disturbed and uneasy, and many eagerly inquired if God would not work through some instrumentality for the purification of his church.

Luther, though still a papist of the strictest sort, was filled with horror at the blasphemous assumptions of the indulgence-mongers. Many of his own congregation had purchased certificates of pardon, and they soon began to come to their pastor, confessing their various sins, and expecting absolution, not because they were penitent and wished to reform, but on the ground of the indulgence. Luther refused them absolution, and warned them that unless they should repent and reform their lives, they must perish in their sins. In great perplexity they repaired to Tetzel with the complaint that their confessor had refused to give them certificates; and some boldly demanded that their money be returned to them. The friar was filled with rage. He uttered the most terrible curses, caused fires to be kindled in the public squares, and declared that he had orders from the pope "to burn the heretics who dared oppose his most holy indulgences."

Luther now entered boldly upon his work as a champion of the truth. His voice was heard from the pulpit in earnest, solemn warning. He set before the people the offensive character of sin, and taught them that it is impossible for man, by his own works, to lessen its guilt or evade its punishment. Nothing but repentance toward God and faith in Christ can save the sinner. The grace of Christ cannot be purchased; it is a free gift. He counseled the people not to buy the indulgences, but to look in faith to a crucified Redeemer. He related his own painful experience in vainly seeking by humiliation and penance to secure salvation, and assured his hearers that it was by looking away from himself and believing in Christ that he found peace and joy.

As Tetzel continued his traffic and his impious pretensions, Luther determined upon a more effectual protest against these crying abuses. An occasion soon offered. The castle church of Wittenberg possessed many relics, which on certain holy days were exhibited to the people, and full remission of sins was granted to all who then visited the





know," he responded, "that one can seldom advance a new idea without having some appearance of pride, and without being accused of exciting quarrels? Why were Christ and all the martyrs put to death?—Because they appeared proud despisers of the wisdom of the times in which they lived, and because they brought forward new truths without having first consulted the oracles of the old opinions."

Again he declared: "What I am doing will not be effected by the prudence of man, but by the counsel of God. If the work be of God, who shall stop it? If it be not thy will, holy Father who art in Heaven!"

Though Luther had been moved by the Spirit of God to begin his work, he was not to carry it forward without severe conflicts. The reproaches of his enemies, their misrepresentation of his purposes, and their unjust and malicious reflections upon his character and motives, came in upon him like an overwhelming flood; and they were not without effect. He had felt confident that the leaders of the people, both in the church and in the schools, would gladly unite with him in efforts for reform. Words of encouragement from those in high position had inspired him with joy and hope. Already in anticipation he had a brighter day dawning for the church. But encouragement had changed to reproach and condemnation. Many truthfulness of his theses; but they soon saw the acceptance of these truths would involve great changes, enlighten and reform the people would be virtuous, undermine the authority of Rome, to stop thousands of streams now flowing into her treasury, and thus greatly curtail the extravagance and luxury of the papacy. Furthermore, to teach the people to think of themselves as responsible beings, looking to Christ alone for salvation, would overthrow the pontiff's throne, and even destroy their own authority. For this reason they knowledge tendered them of God, and arrayed against Christ and the truth by their opposition whom he had sent to enlighten them.

Luther trembled as he looked upon himself opposed to the mightiest powers of earth. He doubted whether he had indeed been led by himself against the authority of the church. He writes, "to oppose the majesty of the church, whom the kings of the earth and the whole

bled?" "No one can know what I suffered in those first two years, and into what dejection and even despair I was often plunged." But he was not left to become utterly disheartened. When human support failed, he looked to God alone, and learned that he could lean in perfect safety upon that all-powerful arm.

To a friend of the Reformation Luther wrote: "We cannot attain to the understanding of Scripture either by study or by strength of intellect. Therefore your first duty must be to begin with prayer. Entreat the Lord to deign to grant you, in his rich mercy, rightly to understand his Word. There is no other interpreter of the Word but the Author of that Word himself. Even as he has said, 'They shall all be taught of God.' Hope nothing from your study and the strength of your intellect; but simply put your trust in God, and in the guidance of his Spirit. Believe one who has made trial of this matter." Here is a lesson of vital importance to those who feel that God has called them to present to others the solemn truths for this time. These truths will stir the enmity of Satan, and of men who love the fables that he has devised. In the conflict with the powers of evil, there is need of something more than strength of intellect and human wisdom.

When enemies appealed to custom and tradition, or to the assertions and authority of the pope, Luther met them with the Bible, and the Bible only. Here were arguments which they could not answer; therefore the slaves of formalism and superstition clamored for his blood, as the Jews had clamored for the blood of Christ. "He is a heretic," cried the Roman zealots; "it is a sin to allow him to live an hour longer! Away with him at once to the scaffold!" But Luther did not fall a prey to their fury. God had a work for him to do, and angels of Heaven were sent to protect him. Many, however, who had received from Luther the precious light, were made the objects of Satan's wrath, and for the truth's sake fearlessly suffered torture and death.

Luther's teachings attracted the attention of thoughtful minds throughout all Germany. From his sermons and writings issued beams of light which awakened and illuminated thousands. A living faith was taking the place of the dead formalism in which the church had so long been held. The people were daily losing confidence in the superstitions of Romanism. The barriers of prejudice were giving way. The Word of God, by which Luther tested every doctrine

and every claim, was like a two-edged sword, cutting its way to the hearts of the people. Everywhere there was awakening a desire for spiritual progress. Everywhere was such a hungering and thirsting after righteousness as had not been known for ages. The eyes of the people, so long directed to human rites and earthly mediators, were now turning, in penitence and faith, to Christ and him crucified.

This widespread interest aroused still further the fears of the papal authorities. Luther received a summon to appear at Rome to answer to the charge of heresy. The command filled his friends with terror. They knew full well the danger that threatened him in that corrupt city, already drunk with the blood of the martyrs of Jesus. They protested against his going to Rome, and requested that he receive his examination in Germany.

This arrangement was finally effected, and the pope's legate was appointed to hear the case. In the instructions communicated by the pontiff to this official, it was stated that Luther had already been declared a heretic. The legate was therefore charged to "prosecute and reduce him to submission without delay." If he should remain steadfast, and the legate should fail to gain possession of his person, he was empowered to "proscribe him in all places in Germany, to put away, curse, and excommunicate all who were attached to him." And further, the pope directed his legate, in order entirely to root out the pestilent heresy, to excommunicate all, of whatever dignity in Church or State, except the emperor, who should neglect to seize Luther and his adherents, and deliver them up to the vengeance of Rome.

Here is displayed the true spirit of popery. Not a trace of Christian principle, or even of common justice, is to be seen in the whole document. Luther was at a great distance from Rome; he had had no opportunity to explain or defend his position; yet before his case had been investigated, he was summarily pronounced a heretic, and, in the same day, exhorted, accused, judged, and condemned; and all this by the self-styled holy father, the only supreme, infallible authority in Church or State!

At this time, when Luther so much needed the sympathy and counsel of a true friend, God's providence sent Melancthon to Wittenberg. Young in years, modest and diffident in his manners, Melancthon's sound judgment, extensive knowledge, and winning eloquence, combined with the purity and uprightness of his character, won universal

admiration and esteem. The brilliancy of his talents was not more marked than his gentleness of disposition. He soon became an earnest disciple of the gospel, and Luther's most trusted friend and valued supporter; his gentleness, caution, and exactness serving as a complement to Luther's courage and energy. Their union in the work added strength to the Reformation, and was a source of great encouragement to Luther.

Augsburg had been fixed upon as the place of trial, and the reformer set out on foot to perform the journey thither. Serious fears were entertained in his behalf. Threats had been made openly that he would be seized and murdered on the way, and his friends begged him not to venture. They even entreated him to leave Wittenberg for a time, and find safety with those who would gladly protect him. But he would not leave the position where God had placed him. He must continue faithfully to maintain the truth, notwithstanding the storms that were beating upon him. His language was: "I am like Jeremiah, a man of strife and contention; but the more they increase their threatenings, the more they multiply my joy. . . . They have already torn to piece my honor and my good name. All I have left is my wretched body; let them have it; they will then shorten my life by a few hours. But as to my soul, they shall not have that. He who resolves to bear the word of Christ to the world, must expect death at every hour."

The tidings of Luther's arrival at Augsberg gave great satisfaction to the papal legate. The troublesome heretic who was exciting the attention of the whole world seemed now in the power of Rome, and the legate determined that he should not escape. The reformer had failed to provide himself with a safe-conduct. His friends urged him not to appear before the legate without one, and they themselves undertook to procure it from the emperor. The legate intended to force Luther, if possible, to retreat, or, failing in this, to cause him to be conveyed to Rome, to share the fate of Huss and Jerome. Therefore through his agents he endeavored to induce Luther to appear without a safe-conduct, trusting himself to his mercy. This the reformer firmly declined to do. Not until he had received the document pledging him the emperor's protection, did he appear in the presence of the papal ambassador.

As a matter of policy, the Romanists had decided to attempt to win Luther by an appearance of gentleness. The legate, in his interviews with him, professed great friend-

ness; but he demanded that Luther submit implicitly to the authority of the church, and yield every point, without argument or question. He had not rightly estimated the character of the man with whom he had to deal. Luther, in reply, expressed his regard for the church, his desire for the truth, his readiness to answer all objections to what he had taught, and to submit his doctrines to the decision of certain leading universities. But at the same time he protested against the cardinal's course in requiring him to retract without having proved him in error.

The only response was, "Recant, recant." The reformer showed that his position was sustained by the Scriptures, and firmly declared that he could not renounce the truth. The legate, unable to reply to Luther's arguments, overwhelmed him with a storm of reproaches, gibes, and flattery, interspersed with quotations from tradition and the sayings of the Fathers, granting the reformer no opportunity to speak. Seeing that the conference, thus continued, would be utterly futile, Luther finally obtained a reluctant permission to present his answer in writing.

"In so doing," said he, writing to a friend, "the oppressed find double gain; first, what is written may be submitted to the judgment of others; and second, one has a better chance of working on the fears, if not on the conscience, of an arrogant and babbling despot, who would otherwise overpower by his imperious language." At the next interview, Luther presented a clear, concise, and forcible exposition of his views, fully supported by many quotations from Scripture. This paper, after reading aloud, he handed to the cardinal, who, however, cast it contemptuously aside, declaring it to be a mass of idle words and irrelevant quotations. Luther, fully roused, now met the haughty prelate on his own ground,—the traditions and teachings of the church,—and utterly overthrew his assumptions.

When the prelate saw that Luther's reasoning was unanswerable, he lost all self-control, and in a rage cried out: "Retract, or I will send you to Rome, there to appear before the judges commissioned to take cognizance of your case. I will excommunicate you and all your partisans, and all who shall at any time countenance you, and will cast them out of the church." And he finally declared, in a haughty and angry tone, "Retract, or return no more."

The reformer promptly withdrew with his friends, thus declaring plainly that no retraction was to be expected

from him. This was not what the cardinal had purposed. He had flattered himself that by violence he could awe Luther to submission. Now, left alone with his supporters, he looked from one to another, in utter chagrin at the unexpected failure of his schemes.

Luther's efforts on this occasion were not without good results. The large assembly present had opportunity to compare the two men, and to judge for themselves of the spirit manifested by them, as well as of the strength and truthfulness of their positions. How marked the contrast! The reformer, simple, humble, firm, stood up in the strength of God, having truth on his side; the pope's representative, self-important, overbearing, haughty, and unreasonable, was without a single argument from the Scriptures, yet vehemently crying, "Retract, or be sent to Rome for punishment."

Notwithstanding Luther had secured a safe-conduct, the Romanists were plotting to seize and imprison him. His friends urged that as it was useless for him to prolong his stay, he should return to Wittenberg without delay, and that the utmost caution should be observed in order to conceal his intentions. He accordingly left Augsburg before daybreak, on horseback, accompanied only by a guide furnished him by the magistrate. With many forebodings he secretly made his way through the dark and silent streets of the city. Enemies, vigilant and cruel, were plotting his destruction. Would he escape the snares prepared for him? Those were moments of anxiety and earnest prayer. He reached a small gate in the wall of the city. It was opened for him, and with his guide he passed through without hindrance. Once safely outside, the fugitives hastened their flight, and before the legate learned of Luther's departure, he was beyond the reach of his persecutors. Satan and his emissaries were defeated. The man whom they had thought in their power was gone, escaped as a bird from the snare of the fowler.

At the news of Luther's escape, the legate was overwhelmed with surprise and anger. He had expected to receive great honor for his wisdom and firmness in dealing with this disturber of the church; but his hope was disappointed. He gave expression to his wrath in a letter to Frederick, the Elector of Saxony, bitterly denouncing Luther, and demanding that Frederick send the reformer to Rome or banish him from Saxony.

In defense, Luther urged that the legate or t

show him his errors from the Scriptures, and pledged himself in the most solemn manner to renounce his doctrines if they could be shown to contradict the Word of God. And he expressed his gratitude to God that he had been counted worthy to suffer in so holy a cause.

The elector had, as yet, little knowledge of the reformed doctrines, but he was deeply impressed by the candor, force, and clearness of Luther's words; and, until the reformer should be proved to be in error, Frederick resolved to stand as his protector. In reply to the legate's demand he wrote: "Since Doctor Martin has appeared before you at Augsburg, you should be satisfied. We did not expect that you would endeavor to make him retract without having convinced him of his errors. None of the learned men in our principality have informed us that Martin's doctrine is impious, antichristian, or heretical. We must refuse, therefore, either to send Luther to Rome or to expel him from our States."

The elector saw that there was a general breaking down of the moral restraints of society. A great work of reform was needed. The complicated and expensive arrangements to restrain and punish crime would be unnecessary if men but acknowledged and obeyed the requirements of God and the dictates of an enlightened conscience. He saw that Luther was laboring to secure this object, and he secretly rejoiced that a better influence was making itself felt in the church.

He saw also that as a professor in the university Luther was eminently successful. Only a year had passed since the reformer posted his theses on the castle church, yet there was already a great falling off in the number of pilgrims that visited the church at the festival of All-Saints. Rome had been deprived of worshipers and offerings, but their place was filled by another class, who now came to Wittenberg,—not pilgrims to adore her relics, but students to fill her halls of learning. The writings of Luther had kindled everywhere a new interest in the Holy Scriptures, and not only from all parts of Germany, but from other lands, students flocked to the university. Young men, coming in sight of Wittenberg for the first time, would "raise their hands to heaven, and bless God for having caused the light of truth to shine forth from Wittenberg, as in former ages from Mount Zion, that it might penetrate to the most distant lands."

Luther was as yet but partially converted from the errors

of Romanism. But as he compared the Holy Oracles with the papal decrees and constitutions, he was filled with wonder. "I am reading," he wrote, "the decretals of the popes, and . . . I know not whether the pope is antichrist himself, or whether he is his apostle; so misrepresented and even crucified does Christ appear in them." Yet at this time Luther was still a supporter of the Roman Church, and had no thought that he would ever separate from her communion.

The reformer's writings and his doctrine were extending to every nation in Christendom. The work spread to Switzerland and Holland. Copies of his writings found their way to France and Spain. In England his teachings were received as the word of life. To Belgium and Italy also the truth had extended. Thousands were awakening from their death-like stupor to the joy and hope of a life of faith.

Rome became more and more exasperated by the attacks of Luther, and it was declared by some of his fanatical opponents, even by doctors in Catholic universities, that he who should kill the rebellious monk would be without sin. One day a stranger, with a pistol hidden under his cloak, approached the reformer, and inquired why he went thus alone. "I am in the hands of God," answered Luther. "He is my help and my shield. What can man do unto me?" Upon hearing these words, the stranger turned pale, and fled away, as from the presence of the angels of Heaven.

Rome was bent upon the destruction of Luther; but God was his defense. His doctrines were heard everywhere,—in convents, in cottages, in the castles of the nobles, in the universities, in the palaces of kings; and noble men were rising on every hand to sustain his efforts.

It was about this time that Luther, reading the works of Huss, found that the great truth of justification by faith, which he himself was seeking to uphold and teach, had been held by the Bohemian reformer. "We have all," said Luther, "Paul, Augustine, and myself, been Hussites without knowing it." "God will surely visit it upon the world," he continued, "that the truth was preached to it a century ago, and burned."

In an appeal to the emperor and nobility of Germany in behalf of the Reformation of Christianity, Luther wrote concerning the pope: "It is monstrous to see him who is called the vicar of Christ, displaying a magnificence unrivaled by that of any emperor. Is this to represent the poor



and lowly Jesus or the humble St. Peter? The pope, say they, is the lord of the world! But Christ, whose vicar he boasts of being, said, 'My kingdom is not of this world.' Can the dominions of a vicar extend beyond those of his superior?"

He wrote thus of the universities: "I fear much that the universities will be found to be great gates leading down to hell, unless they take diligent care to explain the Holy Scriptures, and to engrave them in the hearts of our youth. I advise no one to place his child where the Holy Scriptures are not regarded as the rule of life. Every institution where the Word of God is not diligently studied, must become corrupt."

This appeal was rapidly circulated throughout Germany, and exerted a powerful influence upon the people. The whole nation was stirred, and multitudes were roused to rally around the standard of reform. Luther's opponents, burning with a desire for revenge, urged the pope to take decisive measures against him. It was decreed that his doctrines should be immediately condemned. Sixty days were granted the reformer and his adherents, after which, if they did not recant, they were all to be excommunicated.

That was a terrible crisis for the Reformation. For centuries Rome's sentence of excommunication had struck terror to powerful monarchs; it had filled mighty empires with woe and desolation. Those upon whom its condemnation fell, were universally regarded with dread and horror; they were cut off from intercourse with their fellows, and treated as outlaws, to be hunted to extermination. Luther was not blind to the tempest about to burst upon him; but he stood firm, trusting in Christ to be his support and shield. With a martyr's faith and courage he wrote: "What is about to happen I know not, and I care not to know." Wherever the blow may reach me, I fear not. Not so much as a leaf falls without the will of our Father; how much rather will he care for us! It is a light matter to die for the Word, since this Word, that was made flesh for us, hath himself died. If we die with him, we shall live with him; and, passing through that which he has passed through before us, we shall be where he is, and dwell with him forever."

When the papal bull reached Luther, he said: "I despise it, and resist it, as impious and false. . . . It is *Christ* himself who is condemned therein." "I glory in the prospect of suffering for the best of causes. Already I feel

greater liberty; for I know now that the pope is antichrist, and that his throne is that of Satan himself."

Yet the mandate of Rome was not without effect. Prison, torture, and sword were weapons potent to enforce obedience. The weak and superstitious trembled before the decree of the pope, and while there was general sympathy for Luther, many felt that life was too dear to be risked in the case of reform. Everything seemed to indicate that the reformer's work was about to close.

But Luther was fearless still. Rome had hurled her anathemas against him, and the world looked on, nothing doubting that he would perish or be forced to yield. But with terrible power he flung back upon herself the sentence of condemnation, and publicly declared his determination to abandon her forever. In the presence of a crowd of students, doctors, and citizens of all ranks, Luther burned the pope's bull, with the canon laws, the decretals, and certain writings sustaining the papal power. "My enemies have been able by burning my books," he said, "to injure the cause of truth in the minds of some, and to destroy souls; for this reason I consume their books in return. A serious struggle has just commenced. Hitherto I have been playing with the pope; now I wage open war. I began this work in God's name; it will be ended without me, and by his might."

To the reproaches of his enemies, who taunted him with the weakness of his cause, Luther answered: "Who knows if God has not chosen and called me to perform this needed work, and if these babblers ought not to fear that by despising me, they despise God himself? They say I am alone; no, for Jehovah is with me. In their sense, Moses was alone at the departure from Egypt; Elijah was alone in the reign of King Ahab; Isaiah was alone in Jerusalem; Ezekiel was alone in Bâbylon. Hear this, O Rome: God never selected as a prophet either the high priest or any great personage; but rather, he chose low and despised men, once even the shepherd Amos. In every age the saints have been compelled to rebuke kings, princes, recreant priests, and wise men at the peril of their lives." "I do not say that I also am a prophet; but I do say that they ought to fear precisely because I am alone, while on the side of the oppressor are numbers, caste, wealth, and mocking letters. Yet, I am alone; but I stand serene, by side with me is the Word of God; and

## LUTHER BEFORE THE DIET

A NEW EMPEROR, CHARLES V., had ascended the throne of Germany, and the emissaries of Rome hastened to present their congratulations, and induce the monarch to employ his power against the Reformation. On the other hand, the Elector of Saxony, to whom Charles was in great degree indebted for his crown, entreated him to take no step against Luther until he should have granted him a hearing. The emperor was thus placed in a position of great perplexity and embarrassment. The papists would be satisfied with nothing short of an imperial edict sentencing Luther to death. The elector had declared firmly that "neither his imperial majesty nor any one else had made it appear to him that the reformer's writings had been refuted;" therefore he requested "that Doctor Luther be furnished with a safe-conduct, so that he might answer himself before a tribunal of learned, pious, and impartial judges."

The attention of all parties was now directed to the assembly of the German States which convened at Worms soon after the accession of Charles to the empire. There were important political questions and interests to be considered by this national council; for the first time the princes of Germany were to meet their youthful monarch in a deliberative assembly. From all parts of the Fatherland came the dignitaries of Church and State. Secular lords, high-born, powerful, and jealous of their hereditary rights; princely ecclesiastics, flushed with their hereditary superiority in rank and power; courtly knights and their armed retainers; and ambassadors from foreign and distant lands—all gathered at Worms. Yet in that vast assembly the subject that excited the deepest interest, was the case of the Saxon reformer.

Charles had previously directed the elector to bring Luther with him to the Diet, assuring him of protection and promising a free discussion, with competent persons of the questions in dispute. Luther was anxious to appear before the emperor. His health was at this time impaired; yet he wrote to the elector: "If I cannot pursue the journey to Worms in good health, I will be

there, sick as I am. For, since the emperor has summoned me, I cannot doubt that it is the call of God himself. If they intend to use violence against me, as they probably do, for assuredly it is with no view of gaining information that they require me to appear before them, I place the matter in the Lord's hands. He still lives and reigns who preserved the three Israelites in the fiery furnace. If it be not his will to save me, my life is of little consequence. Let us only take care that the gospel be not exposed to the scorn of the ungodly, and let us shed our blood in its defense rather than allow them to triumph. Who shall say whether my life or my death would contribute most to the salvation of my brethren?" "Expect anything from me but flight or recantation. Fly I cannot; still less can I recant."

As the news was circulated at Worms that Luther was to appear before the Diet, a general excitement was created. Aleander, the papal legate to whom the case had been specially intrusted, was alarmed and enraged. He saw that the result would be disastrous to the papal cause. To institute inquiry into a case in which the pope had already pronounced sentence of condemnation, would be to cast contempt upon the authority of the sovereign pontiff. Furthermore, he was apprehensive that the eloquent and powerful arguments of this man might turn away many of the princes from the cause of the pope. He therefore, in the most urgent manner, remonstrated with Charles against Luther's appearance at Worms. About this time the bull declaring Luther's excommunication was published; and this, coupled with the representations of the legate, induced the emperor to yield. He wrote to the elector that if Luther would not retract, he must remain at Wittenberg.

Not content with this victory, Aleander labored with all the power and cunning at his command to secure Luther's condemnation. With a persistence worthy of a better cause, he urged the matter upon the attention of princes, prelates, and other members of the assembly, accusing the reformer of sedition, rebellion, impiety, and blasphemy. But the vehemence and passion manifested by the legate revealed too plainly the spirit by which he was actuated. "Hatred and thirst for vengeance," said a papist writer, "are his motives, rather than true zeal for religion." The majority of the Diet were more than ever inclined to regard Luther's cause with favor.

With redoubled zeal, Aleander urged upon the emperor the duty of executing the papal edicts. But under the

of Germany this could not be done without the concurrence of the princes, and, overcome at last by the legate's importunity, Charles bade him present his case to the Diet. "It was a proud day for the nuncio. The assembly was a great one; the cause was even greater. Aleander was to plead for Rome, the mother and mistress of all churches; he was to vindicate the principedom of Pêter before the assembled principalities of Christendom. He had the gift of eloquence, and he rose to the greatness of the occasion. Providence ordered it that Rome should appear and plead by the ablest of her orators in the presence of the most august of tribunals, before she was condemned." With some misgivings those who favored the reformer looked forward to the effect of Aleander's speech. The Elector of Saxony was not present, but by his direction some of his councillors attended, to take notes of the nuncio's address.

With all the power of learning and eloquence, Aleander set himself to overthrow the truth. Charge after charge he hurled against Luther as an enemy of the Church and the State, the living and the dead, clergy and laity, councils and private Christians. "There is enough in the errors of Luther," he declared, "to warrant the burning of a hundred thousand heretics."

In conclusion, he endeavored to cast contempt upon the adherents of the reformed faith: "What are all these Lutherans?—A motley rabble of insolent grammarians, corrupt priests, dissolute monks, ignorant lawyers, and degraded nobles, with the common people whom they have led and perverted. How greatly superior is the Catholic rty in numbers, intelligence, and power! A unanimous ecree from this illustrious assembly will open the eyes of e simple, show the unwary their danger, determine the wavering, and strengthen the weak-hearted."

With such weapons the advocates of truth in every age have been attacked. The same arguments are still urged against all who dare to present, in opposition to established errors, the plain and direct teachings of God's Word. "Who are these preachers of new doctrines?" exclaim those who desire a popular religion. "They are unlearned, few in numbers, and of the poorer class. Yet they claim to have the truth, and to be the chosen people of God. They are ignorant and deceived. How greatly superior in numbers and influence is our church! How many great and learned men are among us! How much more power is on our side!" These are the arguments that have a telling influence upon

the world; but they are no more conclusive now than in the days of the reformer.

The Reformation did not, as many suppose, end with Luther. It is to be continued to the close of this world's history. Luther had a great work to do in reflecting to others the light which God had permitted to shine upon him; yet he did not receive all the light which was to be given to the world. From that time to this, new light has been continually shining upon the Scriptures, and new truths have been constantly unfolding.

The legate's address made a deep impression upon the Diet. There was no Luther present, with the clear and convincing truths of God's Word, to vanquish the papal champion. No attempt was made to defend the reformer. There was manifest a general disposition not only to condemn him and the doctrines which he taught, but if possible to uproot the heresy. Rome had enjoyed the most favorable opportunity to defend her cause. All that she could say in her own vindication had been said. But the apparent victory was the signal of defeat. Henceforth the contrast between truth and error would be more clearly seen, as they should take the field in open warfare. Never from that day would Rome stand as secure as she had stood.

While most of the members of the Diet would not have hesitated to yield up Luther to the vengeance of Rome, many of them saw and deplored the existing depravity in the church, and desired a suppression of the abuses suffered by the German people in consequence of the corruption and greed of the hierarchy. The legate had presented the papal rule in the most favorable light. Now the Lord moved upon a member of the Diet to give a true delineation of the effects of papal tyranny. With noble firmness, Duke George of Saxony stood up in that princely assembly, and specified with terrible exactness the deceptions and abominations of popery, and their dire results. In closing he said:—

"These are but a few of the abuses which cry out against Rome for redress. All shame is laid aside, and one object alone incessantly pursued: money! evermore money! so that the very men whose duty it is to teach the truth, utter nothing but falsehoods, and are not only tolerated but rewarded; because the greater their lies, the greater are their gains. This is the foul source from which so many corrupt streams flow out on every side. Profligacy and

avarice go hand in hand." "Alas! it is the scandal caused by the clergy that plunges so many poor souls into everlasting perdition. A thorough reform must be effected."

A more able and forcible denunciation of the papal abuses could not have been presented by Luther himself; and the fact that the speaker was a determined enemy of the reformer, gave greater influence to his words.

Had the eyes of the assembly been opened, they would have beheld angels of God in the midst of them, shedding beams of light athwart the darkness of error, and opening minds and hearts to the reception of truth. It was the power of the God of truth and wisdom that controlled even the adversaries of the Reformation, and thus prepared the way for the great work about to be accomplished. Martin Luther was not present; but the voice of One greater than Luther had been heard in that assembly.

A committee was at once appointed by the Diet to prepare an enumeration of the papal oppressions that weighed so heavily on the German people. This list, containing a hundred and one specifications, was presented to the emperor, with a request that he would take immediate measures for the correction of these abuses. "What a loss of Christian souls," said the petitioners, "what injustice, what extortion, are the daily fruits of those scandalous practices to which the spiritual head of Christendom affords his countenance. The ruin and dishonor of our nation must be averted. We therefore very humbly, but very urgently, beseech you to sanction a general Reformation, to undertake the work, and to carry it through."

The council now demanded the reformer's appearance before them. Notwithstanding the entreaties, protests, and threats of Alexander, the emperor at last consented, and Luther was summoned to appear before the Diet. With the summons was issued a safe-conduct, insuring his return to a place of security. These were borne to Wittenberg by a herald, who was commissioned to conduct him to Worms.

The friends of Luther were terrified and distressed. Knowing the prejudice and enmity against him, they feared that even his safe-conduct would not be respected, and they entreated him not to imperil his life. He replied: "The papists have little desire to see me at Worms, but they long for my condemnation and death. It matters not. Pray not for me, but for the Word of God. . . . Christ will give me his Spirit to overcome these ministers of Satan. I despise them while I live; I will triumph over them by my death.

They are busy at Worms about compelling me to recant. My recantation shall be this: I said formerly that the pope was Christ's vicar; now I say that he is the adversary of the Lord, and the apostle of the devil."

Luther was not to make his perilous journey alone. Besides the imperial messenger, three of his firmest friends determined to accompany him. Melancthon earnestly desired to join them. His heart was knit to Luther's, and he yearned to follow him, if need be, to prison or to death. But his entreaties were denied. Should Luther perish, the hopes of the Reformation must center upon his youthful co-laborer. Said the reformer as he parted from Melancthon, "If I do not return, and my enemies put me to death, continue to teach; stand fast in the truth. Labor in my stead. . . . if thy life be spared, my death will matter little." Students and citizens who had gathered to witness Luther's departure were deeply moved. A multitude whose hearts had been touched by the gospel bade him farewell with weeping. Thus the reformer and his companions set out from Wittenberg.

On the journey they saw that the minds of the people were oppressed by gloomy forebodings. At some towns no honors were proffered them. As they stopped for the night, a friendly priest expressed his fears by holding up before Luther the portrait of an Italian reformer who had suffered martyrdom. The next day they learned that Luther's writings had been condemned at Worms. Imperial messengers were proclaiming the emperor's decree, and calling upon the people to bring the proscribed works to the magistrates. The herald, fearing for Luther's safety at the council, and thinking that already his resolution might be shaken, asked if he still wished to go forward. He answered, "I will go on, though I should be put under interdict in every town."

At Erfurt, Luther was received with honor. Surrounded by admiring crowds, he passed through the streets that he had often traversed with his beggar's wallet. He visited his convent cell, and thought upon the struggles through which the light now flooding Germany had been shed upon his soul. He was urged to preach. This he had been forbidden to do, but the herald granted him permission, and the friar who had once been made the drudge of the convent, now entered the pulpit.

To a crowded assembly he spoke from the words of Christ, "Peace be unto you." "Philosophers, doctors and writers," he said, "have endeavored to teach mer



to obtain everlasting life, and they have not succeeded. I will now tell it to you." God has raised one Man from the dead, the Lord Jesus Christ, that he might destroy death, expiate sin, and shut the gates of hell. This is the work of salvation. Christ has vanquished! This is the joyful news! And we are saved by his work, and not by our own. . . . Our Lord Jesus Christ said, 'Peace be unto you! behold my hands'—that is to say, Behold, O man! it is I, I alone, who have taken away thy sins, and ransomed thee; and now thou hast peace, saith the Lord."

He continued, showing that true faith will be manifested by a holy life. "Since God has saved us, let us so order our works that he may take pleasure in them. Art thou rich?—let thy riches be the supply of other men's poverty. Art thou poor?—let thy service minister to the rich. If thy labor is for thyself alone, the service thou offerest to God is a mere pretense."

The people listened as if spell-bound. The bread of life was broken to those starving souls. Christ was lifted up before them as above popes, legates, emperors, and kings. Luther made no reference to his own perilous position. He did not seek to make himself the object of thought or sympathy. In the contemplation of Christ, he had lost sight of self. He hid behind the Man of Calvary, seeking only to present Jesus as the sinner's Redeemer.

As the reformer proceeded on his journey, he was everywhere regarded with great interest. An eager multitude thronged about him; and friendly voices warned him of the purpose of the Romanists. "You will be burned alive," said they, "and your body reduced to ashes, as was that of John Huss." Luther answered, "Though they should kindle a fire all the way from Worms to Wittenberg, whose flames should rise up to heaven, I would go through it in the name of the Lord, and stand before them; I would enter the jaws of this behemoth, and break his teeth, confessing the Lord Jesus Christ."

The news of his approach to Worms created great commotion. His friends trembled for his safety; his enemies feared for the success of their cause. Strenuous efforts were made to dissuade him from entering the city. At the instigation of the papists he was urged to repair to the castle of a friendly knight, where, it was declared, all difficulties could be amicably adjusted. Friends endeavored to excite his fears by describing the dangers that threatened him. All their efforts failed. Luther, still un-



reached the place. Every avenue was crowded with spectators, eager to look upon the monk who had dared resist the authority of the pope.

As he was about to enter the presence of his judges, an old general, the hero of many battles, said to him kindly, "Poor monk! poor monk! thou hast a march and a struggle to go through, such as neither I nor many other captains have ever known in our most bloody battles. But if thy cause be just, and thou art sure of it, go forward in God's name, and fear nothing! He will not forsake thee."

At length Luther stood before the council. The emperor occupied the throne. He was surrounded by the most illustrious personages in the empire. Never had any man appeared in the presence of a more imposing assembly than that before which Martin Luther was to answer for his faith. "This appearance was of itself a signal victory over the papacy. The Pope had condemned the man, and he was now standing before a tribunal which, by this very act, set itself above the pope. The pope had aided him under an interdict, and cut him off from all human society, and yet he was summoned in respectful language, and received before the most august assembly in the world. The pope had condemned him to perpetual silence, and he was now about to speak before thousands of attentive hearers drawn together from the furthest parts of Christendom. An immense revolution had thus been effected by Luther's instrumentality. Rome was already descending from her throne, and it was the voice of a monk that caused this humiliation."

In the presence of that powerful and titled assembly, the lowly-born reformer seemed awed and embarrassed. Several of the princes, observing his emotion, approached him, and one of them whispered, "Fear not them which kill the body, but are not able to kill the soul." Another said, "When ye shall be brought before governors and kings for My sake, it shall be given you, by the Spirit of your Father, what ye shall say." Thus the words of Christ were brought by the world's great men to strengthen his servant in the hour of trial.

Luther was conducted to a position directly in front of the emperor's throne. A deep silence fell upon the crowded assembly. Then an imperial officer arose, and pointing to a collection of Luther's writings, demanded that the reformer answer two questions,—whether he acknowledged them as his, and whether he proposed to retract the opinions which





humility, according to your command; and I implore your majesty, and your august highnesses, by the mercies of God, to listen with favor to the defense of a cause which I am well assured is just and right. If in my reply I do not use the just ceremonial of a court, pardon me, for I am not familiar with its usages. I am but a poor monk, a child of the cell, and I have labored only for the glory of God."

Then, proceeding to the question, he stated that his published works were not all of the same character. In some he had treated of faith and good works, and even his enemies declared them not only harmless but profitable. To retract these would be to condemn truths which all parties confessed. The second class consisted of writings exposing the corruptions and abuses of the papacy. To revoke these works would strengthen the tyranny of Rome, and open a wider door to many and great impieties. In the third class of his books he had attacked individuals who had defended existing evils. Concerning these he freely confessed that he had been more violent than was becoming. He did not claim to be free from fault; but even these books he could not revoke, for such a course would embolden the enemies of truth, and they would then take occasion to crush God's people with still greater cruelty.

"But as I am a mere man, and not God," he continued, "I will defend myself as did Christ, who said, 'If I have spoken evil, bear witness of the evil.' By the mercy of God, I implore your imperial majesty, or any one else who can, whoever he may be, to prove to me from the writings of the prophets and apostles that I am in error. As soon as I shall be convinced, I will instantly retract all my errors, and will be the first to cast my books into the fire. What I have just said, will show that I have considered and weighed the dangers to which I am exposing myself; but far from being dismayed by them, I rejoice exceedingly to see the gospel this day, as of old, a cause of trouble and dissension. This is the character, the destiny of God's Word. Said Christ, 'I came not to send peace, but a sword.'<sup>2</sup> God is wonderful and terrible in his counsels. Let us have a care lest in our endeavors to arrest discords we be found to fight against the holy Word of God, and bring down upon our heads a frightful deluge of inextricable dangers, present disaster, and everlasting desolation. . . . I might cite examples drawn from the oracles of God. I

<sup>2</sup>Matt. 10:34.

might speak of Pharaohs, of kings of Babylon, or of Israel, who were never more contributing to their own ruin than when, by measures in appearance most prudent, they thought to establish their authority. God 'removeth the mountains, and they know not.' "

Luther had spoken in German; he was now requested to repeat the same words in Latin. Though exhausted by the previous effort, he complied, and again delivered his speech, with the same clearness and energy as at the first. God's providence directed in this matter. The minds of many of the princes were so blinded by error and superstition that at the first delivery they did not see the force of Luther's reasoning; but the repetition enabled them to perceive clearly the points presented.

Those who stubbornly closed their eyes to the light, and determined not to be convinced of the truth, were enraged at the power of Luther's words. As he ceased speaking, the spokesman of the Diet said angrily, "You have not answered the question. A clear and express reply is demanded. Will you or will you not retract?"

The reformer answered: "Since your most serene majesty and the princes require a simple, clear, and direct answer, I will give one, and it is this: I cannot submit my faith either to the pope or to the councils, because it is as clear as noonday that they have often fallen into error, and even into glaring inconsistency with themselves. If, then, I am not convinced by proof from Holy Scripture, or by cogent reasons; if I am not satisfied by the very texts that I have cited, and if my judgment is not in this way brought into subjection to God's Word, I neither can nor will retract anything; for it cannot be right for a Christian to speak against his conscience. Here I take my stand; I cannot do otherwise. God be my help! Amen."

Thus stood this righteous man, upon the sure foundation of the Word of God. The light of Heaven illuminated his countenance. His greatness and purity of character, his peace and joy of heart, were manifest to all as he testified against the power of error, and witnessed to the superiority of that faith that overcomes the world.

The whole assembly were for a time speechless with amazement. At his first answer, Luther had spoken in a low tone, with a respectful, almost submissive bearing. The Romanists had interpreted this as evidence that his courage





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council, impressing the hearts of the chiefs of the empire. Several of the princes boldly acknowledged the justice of Luther's cause. Many were convinced of the truth; but with some the impressions received were not lasting. There was another class who did not at the time express their convictions, but who, having searched the Scriptures for themselves, at a future time became fearless supporters of the Reformation.

The elector Frederick had looked forward anxiously to Luther's appearance before the Diet, and with deep emotion he listened to his speech. With joy and pride he witnessed the doctor's courage, firmness, and self-possession, and determined to stand more firmly in his defense. He contrasted the parties in contest, and saw that the wisdom of popes, kings, and prelates had been brought to naught by the power of truth. The papacy had sustained a defeat which would be felt among all nations and in all ages.

As the legate perceived the effect produced by Luther's speech, he feared, as never before, for the security of the Romish power, and resolved to employ every means at his command to effect the reformer's overthrow. With all the eloquence and diplomatic skill for which he was so eminently distinguished, he represented to the youthful emperor the folly and danger of sacrificing, in the cause of an insignificant monk, the friendship and support of the powerful see of Rome.

His words were not without effect. On the day following Luther's answer, Charles caused a message to be presented to the Diet, announcing his determination to carry out the policy of his predecessors to maintain and protect the Catholic religion. Since Luther had refused to renounce his errors, the most vigorous measures should be employed against him and the heresies he taught. "A single monk, led astray by his own madness, erects himself against the faith of Christendom. I will sacrifice my kingdoms, my power, my friends, my treasure, my body and blood, my thoughts, and my life, to stay the further progress of this impiety. I am about to dismiss the Augustine Luther, forbidding him to cause the least disturbance among the people. I will then take measures against him and his adherents, as open heretics, by excommunication, interdict, and every means necessary to their destruction. I call on the members of the States to comport themselves like faithful Christians." Nevertheless the emperor declared that Luther's safe-con-



which was handed down as an inheritance for us, and we are accountable also for the additional light which is now coming upon us from the Word of God.

Said Christ of the unbelieving Jews, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." The same divine power had spoken through Luther to the emperor and princes of Germany. And as the light shone forth from God's Word, the Spirit pleaded for the last time with many in that assembly. As Pilate, centuries before, permitted pride and popularity to close his heart against the world's Redeemer; the trembling Felix bade the messenger of truth, "Go thy way for this time; when I have a convenient season, I will call for thee;" as the proud Agrippa confessed, "Almost thou persuadest me to be a Christian," yet turned away from the Heaven-sent message,—so had Charles V., yielding to the dictates of worldly pride and policy, decided to reject the light of truth.

Rumors of the designs against Luther were widely circulated, causing great excitement throughout the city. The reformer had made many friends, who, knowing the treacherous cruelty of Rome toward all that dared expose her corruptions, resolved that he should not be sacrificed. Hundreds of nobles pledged themselves to protect him. Now a few openly denounced the royal message as evincing a weak submission to the controlling power of Rome. In the gates of houses and in public places, placards were posted, some condemning and others sustaining Luther. On one of these were written merely the significant words of the wise man, "Woe to thee, O land, when thy king is a child." The popular enthusiasm in Luther's favor throughout all Germany convinced both the emperor and the Diet that any injustice shown him would endanger the peace of the empire, and even the stability of the throne.

Frederick of Saxony maintained a studied reserve, carefully concealing his real feelings toward the reformer, while at the same time he guarded him with tireless vigilance, watching all his movements and all those of his enemies. But there were many who made no attempt to conceal their sympathy with Luther. He was visited by princes, counts, barons, and other persons of distinction, both lay and ecclesiastical. "The doctor's little room,"

<sup>4</sup>John 15:22.

<sup>5</sup>Acts 24:25.

<sup>6</sup>Acts 26:28.

<sup>7</sup>Eccl. 10:16.



majesty of God stood forth above the counsel of men, above the mighty power of Satan.

Luther was soon commanded by the authority of the emperor to return home, and he knew that this notice would be speedily followed by his condemnation. Threatening clouds overhung his path; but as he departed from Worms, his heart was filled with joy and praise. "Satan himself," said he, "kept the pope's citadel; but Christ has made a wide breach in it, and the devil has been compelled to confess that Christ is mightier than he."

After his departure, still desirous that his firmness should not be mistaken for rebellion, Luther wrote to the emperor. "God is my witness, who knoweth the thoughts," he said, "that I am ready with all my heart to obey your majesty through good or evil report, in life or in death, with no one exception, save the Word of God, by which man liveth. In all the affairs of this life my fidelity shall be unshaken; for, in these, loss or gain has nothing to do with salvation. But it is contrary to the will of God, that man should be subject to man in that which pertains to eternal life. Subjection in spirituals is a real worship, and should be rendered only to the Creator."

On the journey from Worms, Luther's reception was even more flattering than during his progress thither. Princely ecclesiastics welcomed the excommunicated monk, and civil rulers honored the man whom the emperor had denounced. He was urged to preach, and, notwithstanding the imperial prohibition, he again entered the pulpit. "I have never pledged myself to chain up the Word of God," he said, "nor will I."

He had not been long absent from Worms, when the papists prevailed upon the emperor to issue an edict against him. In this decree Luther was denounced as "Satan himself under the semblance of a man in a monk's hood." It was commanded that as soon as his safe-conduct should expire, measures be taken to stop his work. All persons were forbidden to harbor him, to give him food or drink, or by word or act, in public or private, to aid or abet him. He was to be seized wherever he might be, and delivered to the authorities. His adherents also were to be imprisoned, and their property confiscated. His writings were to be destroyed, and finally, all who should dare to act contrary to this decree were included in its condemnation. The Elector of Saxony, and the princes most friendly to Luther had left Worms soon after his departure, and the emperor's





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of tracts, issuing from his pen, circulated throughout Germany. He also performed a most important service for his countrymen by translating the New Testament into German tongue. From his rocky Patmos he continued nearly a whole year to proclaim the gospel, and rebuke sins and errors of the times.

But it was not merely to preserve Luther from the wrath of his enemies, nor even to afford him a season of quiet for these important labors, that God had withdrawn his servant from the stage of public life. There were results more precious than these to be secured. In the solitude and obscurity of his mountain retreat, Luther was removed from earthly supports, and shut out from human praise. He was thus saved from the pride and self-confidence that are so often caused by success. By suffering and humiliation he was prepared again to walk safely upon the dizzy heights to which he had been so suddenly exalted.

As men rejoice in the freedom which the truth brings them, they are inclined to extol those whom God has employed to break the chains of error and superstition. Satan seeks to divert men's thoughts and affections from God, and to fix them upon human agencies; he leads them to honor the mere instrument, and to ignore the Hand that directs all the events of providence. Too often, religious leaders who are thus praised and revered lose sight of their dependence upon God, and are led to trust themselves. As a result, they seek to control the minds and consciences of the people, who are disposed to look to them for guidance instead of looking to the Word of God. The work of reform is often retarded because of this indulgence by its supporters. From this danger, God guards the cause of the Reformation. He desired that eyes of men had been turned to Luther as the expositor of the truth; he was removed that all eyes might be directed to the eternal Author of truth.

## Chapter 9

### THE SWISS REFORMER

IN THE CHOICE OF instrumentalities for the reforming of the church, the same divine plan is seen as in that for the planting of the church. The heavenly Teacher passed by the great men of earth, the titled and wealthy, who were accustomed to receive praise and homage as leaders of the people. They were so proud and self-confident in their boasted superiority that they could not be moulded to sympathize with their fellow-men, and to become co-laborers with the humble Man of Nazareth. To the unlearned, toiling fishermen of Galilee was the call addressed, "Follow me, and I will make you fishers of men." These disciples were humble and teachable. The less they had been influenced by the false teaching of their time, the more successfully could Christ instruct and train them for his service. So in the days of the Great Reformation. The leading reformers were men from humble life,—men who were most free of any of their time from pride of rank, and from the influence of bigotry and priestcraft. It is God's plan to employ humble instruments to accomplish great results. Then the glory will not be given to men, but to Him who works through them to will and to do of his own good pleasure.

A few weeks after the birth of Luther in a miner's cabin in Saxony, Ulric Zwingli was born in a herdsman's cottage among the Alps. Zwingli's surroundings in childhood, and his early training, were such as to prepare him for his future mission. Reared amid scenes of natural grandeur, beauty, and awful sublimity, his mind was early impressed with a sense of the greatness, the power, and the majesty of God. The history of the brave deeds achieved upon his native mountains, kindled his youthful aspirations. And at the side of his pious grandmother he listened to the few precious Bible stories which she had gleaned from amid the legends and traditions of the church. With eager interest he heard of the grand deeds of patriarchs and prophets, of the shepherds who watched their flocks on the hills of Palestine where angels talked with them, of the Babe of Bethlehem and the Man of Calvary.

<sup>1</sup>Matt. 4:19.

Like John Luther, Zwingli's father desired an education for his son, and the boy was early sent from his native valley. His mind rapidly developed, and it soon became a question where to find teachers competent to instruct him. At the age of thirteen he went to Bern, which then possessed the most distinguished school in Switzerland. Here, however, a danger arose which threatened to blight the promise of his life. Determined efforts were put forth by the friars to allure him into a monastery. The Dominican and Franciscan monks were in rivalry for popular favor. This they endeavored to secure by the showy adornments of their churches, the pomp of their ceremonies, and the attractions of famous relics and miracle-working images. The Dominicans of Bern saw that if they could win this talented young scholar, they would secure both gain and honor. His extreme youth, his natural ability as a speaker and a writer, and his genius for music and poetry, would be more effective than all their pomp and display, in attracting the people to their services and increasing the revenues of their order. By deceit and flattery they endeavored to induce Zwingli to enter their convent. Luther while a student at school had buried himself in a convent cell, and he would have been lost to the world had not God's providence released him. Zwingli was not permitted to encounter the same peril. Providentially his father received information of the designs of the friars. He had no intention of allowing his son to follow the idle and worthless life of the monks. He saw that his future usefulness was at stake, and directed him to return home without delay.

The command was obeyed; but the youth could not be long content in his native valley, and he soon resumed his studies, repairing, after a time, to Basel. It was here that Zwingli first heard the gospel of God's free grace. Wittembach, a teacher of the ancient languages, had, while studying Greek and Hebrew, been led to the Holy Scriptures, and thus rays of divine light were shed into the minds of the students under his instruction. He declared that there was a truth more ancient, and of infinitely greater worth, than the theories taught by schoolmen and philosophers. This ancient truth was that the death of Christ is the sinner's only ransom. To Zwingli these words were as the first ray of light that precedes the dawn.

Zwingli was soon called from Basel, to enter upon his life-work. His first field of labor was in an Alpine parish,

not far distant from his native valley. Having received ordination as a priest, "he devoted himself with his whole soul to the search after divine truth; for he was well aware," says a fellow-reformer, "how much he must know to whom the flock of Christ is intrusted." The more he searched the Scriptures, the clearer appeared the contrast between their truths and the heresies of Rome. He submitted himself to the Bible as the word of God, the only sufficient, infallible rule. He saw that it must be its own interpreter. He dared not attempt to explain Scripture to sustain a preconceived theory or doctrine, but held it his duty to learn what is its direct and obvious teaching. He sought to avail himself of every help to obtain a full and correct understanding of its meaning, and he invoked the aid of the Holy Spirit, which would, he declared, reveal it to all who sought it in sincerity and with prayer.

"The Scriptures," said Zwingle, "come from God, not from man. Even that God who enlightens will give thee to understand that the speech comes from God. The Word of God . . . cannot fail. It is bright, it teaches itself, discloses itself, it illumines the soul with all salvation and grace, comforts it in God, humbles it, so that it loses and even forfeits itself, and embraces God." The truth of these words Zwingle himself had proved. Speaking of his experience at this time, he afterward wrote: "When I began to give myself wholly up to the Holy Scriptures, philosophy and theology (scholastic) would always keep suggesting quarrels to me. At last I came to this, that I thought, 'Thou must let all that lie, and learn the meaning of God purely out of his own simple Word.' Then I began to ask God for his light, and the Scriptures began to be much easier to me."

The doctrine preached by Zwingle was not received from Luther. It was the doctrine of Christ. "If Luther preaches Christ," said the Swiss reformer, "he does what I do. He has led to Christ many more souls than I;—be it so. Yet will I bear no other name than that of Christ, whose soldier I am, and who alone is my head. Never has a single line been addressed by me to Luther, or by Luther to me. And why?—That it might be manifest to all how uniform is the testimony of the Spirit of God, since we, who have had no communication with each other, agree so closely in the doctrine of Jesus Christ."

In 1516 Zwingle was invited to become a preacher in the convent at Einsiedeln. Here he was to have a closer view of

the corruptions of Rome, and was to exert an influence as a reformer that would be felt far beyond his native Alps. Among the chief attractions of Einsiedeln was an image of the virgin which was said to have the power of working miracles. Above the gateway of the convent was the inscription, "Here may be obtained complete remission of sins." Pilgrims at all seasons resorted to the shrine of the virgin, but at the great yearly festival of its consecration, multitudes came from all parts of Switzerland, and even from France and Germany. Zwingli, greatly afflicted at the sight, seized the opportunity to proclaim liberty through the gospel to these bond-slaves of superstition.

"Think not," he said, "that God is in this temple more than in any other part of creation. Wherever he has fixed your dwelling he encompasses you, and hears you. . . . What power can there be in unprofitable works, weary pilgrimages, offerings, prayers to the virgin and the saints, to secure you the favor of God? What signify the multiplying of words in prayer? What efficacy in the cowl or shaven crown, or priestly garments falling, and adorned with gold? God looks upon the heart—and our heart is far off from God." "Christ," he said, "who offered himself on the cross once for all, is the sacrifice and victim that atisfies for all eternity, for the sins of all believers."

To many listeners these teachings were unwelcome. It was a bitter disappointment to them to be told that their oilsome journey had been made in vain. The pardon freely offered to them through Christ they could not comprehend. They were satisfied with the old way to Heaven which Rome had marked out for them. They shrank from the perplexity of searching for anything better. It was easier to trust their salvation to the priests and the pope than to seek for purity of heart.

But another class received with gladness the tidings of redemption through Christ. The observances enjoined by Rome had failed to bring peace of soul, and in faith they accepted the Saviour's blood as their propitiation. These returned to their homes to reveal to others the precious light which they had received. The truth was thus carried from hamlet to hamlet, from town to town, and the number of pilgrims to the virgin's shrine greatly lessened. There was a falling off in the offerings, and consequently in the salary of Zwingli, which was drawn from them. But this caused him only joy as he saw that the power of fanaticism and superstition was being broken.





At the time when God is preparing to break the shackles of ignorance and superstition, then it is that Satan works with greatest power to enshroud men in darkness, and to bind their fetters still more firmly. As men were rising up in different lands to present to the people forgiveness and justification through the blood of Christ, Rome proceeded with renewed energy to open her market throughout Christendom, offering pardon for money.

Every sin had its price, and men were granted free license for crime, if the treasury of the church was kept well filled. Thus the two movements advanced,—one offering forgiveness of sin for money, the other forgiveness through Christ; Rome licensing sin, and making it her source of revenue; the reformers condemning sin, and pointing to Christ as the propitiation and deliverer.

In Germany the sale of indulgences had been committed to the Dominican friars, and was conducted by the infamous Tetzel. In Switzerland the traffic was put into the hands of the Franciscans, under the control of Sampson, an Italian monk. Sampson had already done good service to the church, having secured immense sums from Germany and Switzerland to fill the papal treasury. Now he traversed Switzerland, attracting great crowds, despoiling the poor peasants of their scanty earnings, and exacting rich gifts from the wealthy classes. But the influence of the reform already made itself felt in curtailing, though it could not stop, the traffic. Zwingli was still at Einsiedeln when Sampson, soon after entering Switzerland, arrived with his wares at a neighboring town. Being apprised of his mission, the reformer immediately set out to oppose him. The two did not meet, but such was Zwingli's success in exposing the friar's pretensions that he was obliged to leave for other quarters.

At Zurich, Zwingli preached zealously against the pardon-mongers, and when Sampson approached the place he was met by a messenger from the council, with an intimation that he was expected to pass on. He finally secured an entrance by stratagem, but was sent away without the sale of a single pardon, and he soon after left Switzerland.

A strong impetus was given to the reform by the appearance of the plague, or the "great death" which swept over Switzerland in the year 1519. As men were brought face to face with the destroyer, many were led to feel how vain and worthless were the pardons which they had so lately purchased; and they longed for a more





enough; the teacher of heresy must be silenced. Accordingly the Bishop of Constance dispatched three deputies to the Council of Zurich, accusing Zwingli of teaching the people to transgress the laws of the church, thus endangering the peace and good order of society. If the authority of the church were to be set aside, he urged, universal anarchy would result. Zwingli replied that he had been for four years teaching the gospel in Zurich, "which was more quiet and peaceful than any other town in the confederacy." "Is not then," he said, "Christianity the best safeguard of the general security?"

The deputies had admonished the councillors to continue in the church, out of which, they declared, there was no salvation. Zwingli responded: "Let not this accusation move you. The foundation of the church is the same Rock, the same Christ, that gave Peter his name because he confessed him faithfully. In every nation whoever believes with all his heart in the Lord Jesus is accepted of God. Here, truly, is the church, out of which no one can be saved." As a result of the conference, one of the bishop's deputies accepted the reformed faith.

The council declined to take action against Zwingli, a Rome prepared for a fresh attack. The reformer, when apprised of the plots of his enemies, exclaimed, "Let them come on; I fear them as the beetling cliff fears the way that thunder at its feet." The efforts of the ecclesiastical only furthered the cause which they sought to overthrow. The truth continued to spread. In Germany its adherents cast down by Luther's disappearance, took heart again when they saw the progress of the gospel in Switzerland.

As the Reformation became established in Zurich, its fruits were more fully seen in the suppression of vice, and the promotion of order and harmony. "Peace has its habitation in our town," wrote Zwingli; "no quarrel, no hypocrisy, no envy, no strife. Whence can such union come but from the Lord, and our doctrine, which fills us with the fruits of peace and piety?"

The victories gained by the Reformation stirred the Romanists to still more determined efforts for its overthrow. Seeing how little had been accomplished by persecution in suppressing Luther's work in Germany, they decided to meet the reform with its own weapons. They would hold a disputation with Zwingli, and having the arrangement of matters, they would make sure of victory by choosing, themselves, not only the place of





## Chapter 10

### PROGRESS OF REFORM IN GERMANY

LUTHER'S MYSTERIOUS DISAPPEARANCE EXCITED consternation throughout all Germany. Inquiries concerning him were heard everywhere. The wildest rumors were circulated, and many believed that he had been murdered. There was great lamentation, not only by his avowed friends, but by thousands who had not openly taken their stand with the Reformation. Many bound themselves by a solemn oath to avenge his death.

The Romish leaders saw with terror to what a pitch had risen the feeling against them. Though at first exultant at the supposed death of Luther, they soon desired to hide from the wrath of the people. His enemies had not been so troubled by his most daring acts while among them as they were at his removal. Those who in their rage had sought to destroy the bold reformer, were filled with fear now that he had become a helpless captive. "The only way of extricating ourselves," said one, "is to light our torches, and go searching through the earth for Luther, till we can restore him to the nation that *will* have him." The edict of the emperor seemed to fall powerless. The papal legates were filled with indignation as they saw that it commanded far less attention than did the fate of Luther.

The tidings that he was safe, though a prisoner, calmed the fears of the people, while it still further aroused their enthusiasm in his favor. His writings were read with greater eagerness than ever before. Increasing numbers joined the cause of the heroic man who had, at such fearful odds, defended the Word of God. The Reformation was constantly gaining in strength. The seed which Luther had sown sprung up everywhere. His absence accomplished a work which his presence would have failed to do. Other laborers felt a new responsibility, now that their great leader was removed. With new faith and earnestness they pressed forward to do all in their power, that the work so nobly begun might not be hindered.

But Satan was not idle. He now attempted what he has attempted in every other reformatory movement,—to deceive and destroy the people by palming off upon them a counterfeit in place of the true work. As there were false













ould not but cause the reformer great distress. That the cause of truth should be thus disgraced by being ranked with the basest fanaticism, seemed more than he could endure. On the other hand, the leaders in the revolt hated Luther because he had not only opposed their doctrines and denied their claims to divine inspiration, but had pronounced them rebels against the civil authority. In retaliation they denounced him as a base pretender. He seemed to have brought upon himself the enmity of both princes and people.

The Romanists exulted, expecting to witness the speedy downfall of the Reformation; and they blamed Luther, even for the errors which he had been most earnestly endeavoring to correct. The fanatical party, by falsely claiming to have been treated with great injustice, succeeded in gaining the sympathies of a large class of the people, and, as is often the case with those who take the wrong side, they came to be regarded as martyrs. Thus the ones who were exerting every energy in opposition to the Reformation were pitied and lauded as the victims of cruelty and oppression. This was the work of Satan, prompted by the same spirit of rebellion which was at manifested in Heaven.

Satan is constantly seeking to deceive men, and lead them to call sin righteousness, and righteousness sin. How successful has been his work! How often censure and reproach have been cast upon God's faithful servants because they will stand fearlessly in defense of the truth! Men are but agents of Satan, are praised and flattered, and looked upon as martyrs, while those who should be respected and sustained for their fidelity to God, are stand alone, under suspicion and distrust.

Counterfeit holiness, spurious sanctification, is still its work of deception. Under various forms it exhibits the same spirit as in the days of Luther, diverting minds from the Scriptures, and leading men to follow their own feelings and impressions rather than to yield obedience to the law of God. This is one of Satan's most successful methods to cast reproach upon purity and truth.

Fearlessly did Luther defend the gospel from every quarter. The Word of God which came from every quarter. The Word of God he warred against the usurped authority of the rationalistic philosophy of the schoolmen.



but too ignorant to be able themselves to proclaim the Word of God, traversed the provinces, selling the writings of the reformer and his friends. Germany was ere long overrun with these enterprising colporters."

These writings were studied with deep interest by rich and poor, the learned and the ignorant. At night the teachers of the village schools read them aloud to little groups gathered at the fireside. With every effort, some souls would be convicted of the truth, and, receiving the word with gladness, would in their turn tell the good news to others.

The words of inspiration were verified: "The entrance of thy words giveth light; it giveth understanding unto the simple." The study of the Scriptures was working a mighty change in the minds and hearts of the people. The papal rule had placed upon its subjects an iron yoke which held them in ignorance and degradation. A superstitious observance of forms had been scrupulously maintained; but in all their service the heart and intellect had had little part. The preaching of Luther, setting forth the plain truths of God's Word, and then the Word itself, placed in the hands of the common people, had aroused their dormant powers, not only purifying and ennobling the spiritual nature, but imparting new strength and vigor to the intellect.

Persons of all ranks were to be seen with the Bible in their hands, defending the doctrines of the Reformation. The papists who had left the study of the Scriptures to the priests and monks, now called upon them to come forward and refute the new teachings. But, ignorant alike of the Scriptures and of the power of God, priests and friars were totally defeated by those whom they had denounced as unlearned and heretical. "Unhappily," said a Catholic writer, "Luther had persuaded his followers that their faith ought only to be founded on the oracles of Holy Writ. Crowds would gather to hear the truth advocated by men of little education, and even discussed by them with learned and eloquent theologians. The shameful ignorance of these great men was made apparent as their arguments were met by the simple teachings of God's Word. Laborers, soldiers, women, and even children, were better acquainted with the Bible teachings than were the priests and learned doctors."



## Chapter 11

### PROTEST OF THE PRINCES

ONE OF THE NOBLEST TESTIMONIES ever uttered for the Reformation, was the Protest offered by the Christian princes of Germany at the Diet of Spires in 1529. The courage, faith, and firmness of those men of God, gained for succeeding ages liberty of thought and of conscience. Their Protest gave to the reformed church the name of Protestant; its principles are the very essence of Protestantism.

A dark and threatening day had come for the Reformation. Notwithstanding the edict of Worms, declaring Luther to be an outlaw, and forbidding the teaching or belief of his doctrines, religious toleration had thus far prevailed in the empire. God's providence had held in check the forces that opposed the truth. Charles V. was bent on crushing the Reformation, but often as he raised his hand to strike, he had been forced to turn aside the blow. Again and again the immediate destruction of all who dared to oppose themselves to Rome appeared probable; but at the critical moment the armies appeared on the eastern frontier, or the king of France, even the pope himself, jealous of the increasing power of the emperor, made war upon him; and thus the strife and tumult of nations, the Reformation had time to strengthen and extend.

At last, however, the papal sovereigns had seen the feuds, that they might make common cause with the reformers. The Diet of Spires in 1526 had given full liberty in matters of religion until the next general council; but no sooner had the danger which secured this concession, than the emperor summoned a second Diet to convene at Spires in 1529, with the purpose of crushing heresy. The princes were induced, by peaceable means if possible, to side with the Reformation; but if these failed, Charles was prepared to resort to the sword.

The papists were exultant. They appeared in great numbers, and openly manifested their opposition toward the reformers and all who favored the Reformation. The archbishop of Lambeth, "We are the execration and the scorn of all men on earth; but Christ will look down on his poor people."





permitted to embrace Lutheranism. This measure passed the Diet, to the great satisfaction of the popish priests and prelates.

If this edict were enforced, the Reformation could neither be extended where as yet it had not reached, nor be established on a firm foundation where it already existed. Liberty of speech would be prohibited. No conversions would be allowed. And to these restrictions and prohibitions the friends of the Reformation were required at once to submit. The hopes of the world seemed about to be extinguished. The re-establishment of the papal worship would inevitably cause a revival of the ancient abuses; and an occasion would readily be found for completing the destruction of a work that had already been shaken by fanaticism and dissension.

As the evangelical party met for consultation, one looked to another in blank dismay. From one to another passed the inquiry, "What is to be done?" Mighty issues for the world were at stake. "Should the chiefs of the Reformation submit, and accept the edict? How easily might the reformers at this crisis, which was truly a tremendous one, have argued themselves into a wrong course! How many plausible pretexts and fair reasons might they have found for submission! The Lutheran princes were guaranteed the free exercise of their religion. The same boon was extended to all those of their subjects who, prior to the passing of the measure, had embraced the reformed views. Ought not this to content them? How many perils would submission avoid! On what unknown hazards and conflicts would opposition launch them! Who knows what opportunities the future may bring? Let us embrace peace; let us seize the olive-branch Rome holds out, and close the wounds of Germany. With arguments like these might the reformers have justified their adoption of a course which would have assuredly issued in no long time in the overthrow of their cause.

"Happily they looked at the principle on which this arrangement was based, and they acted in faith. What was that principle?—It was the right of Rome to coerce conscience and forbid free inquiry. But were not themselves and their Protestant subjects to enjoy religious freedom?—Yes, as a favor, specially stipulated for in the arrangement, but not as a right. As to all outside that arrangement, the great principle of authority was to rule; conscience was out of court, Rome was infallible judge, and must be obeyed.

The acceptance of the proposed arrangement would have been a virtual admission that religious liberty ought to be confined to reformed Saxony; and as to all the rest of Christendom, free inquiry and the profession of the reformed faith were crimes, and must be visited with the dungeon and the stake. Could they consent to localize religious liberty? to have it proclaimed that the Reformation had made its last convert, had subjugated its last acre? and that wherever Rome bore sway at this hour, there her dominion was to be perpetuated? Could the reformers have pleaded that they were innocent of the blood of those hundreds and thousands who, in pursuance of this arrangement, would have to yield up their lives in popish lands? This would have been to betray at that supreme hour, the cause of the gospel, and the liberties of Christendom." Rather would they sacrifice their dominions, their titles, and their own lives.

"Let us reject this decree," said the princes. "In matters of conscience the majority has no power." The deputies declared that Germany was indebted to the decree of toleration for the peace which she enjoyed, and that its abolition would fill the empire with troubles and divisions. "The Diet is incompetent," said they, "to do more than preserve religious liberty until a council meets." To protect liberty of conscience is the duty of the State, and this is the limit of its authority in matters of religion. Every secular government that attempts to regulate or enforce religious observances by civil authority is sacrificing the very principle for which the evangelical Christians so nobly struggled.

The papists determined to put down what they termed daring obstinacy. They began by endeavoring to cause divisions among the supporters of the Reformation, and to intimidate all who had not openly declared in its favor. The representatives of the free cities were at last summoned before the Diet, and required to declare whether they would accede to the terms of the proposition. They pleaded for delay, but in vain. When brought to the test, nearly one-half their number sided with the reformers. Those who thus refused to sacrifice liberty of conscience and the right of individual judgment well knew that their position marked them for future criticism, condemnation, and persecution. Said one of the delegates, "We must either deny the Word of God or—be burned."

King Ferdinand, the emperor's representative at the Diet, saw that the decree would cause serious divisions

assertion of the right of all men to worship God according to the dictates of their own consciences.

The declaration had been made. It was written in the memory of thousands, and registered in the books of Heaven, where no effort of man could erase it. All evangelical Germany adopted the Protest as the expression of its faith. Everywhere men beheld in this declaration the promise of a new and better era. Said one of the princes to the Protestants of Spire, "May the Almighty, who has given you grace to confess energetically, freely, and fearlessly, preserve you in that Christian firmness until the day of eternity."

Had the Reformation, after attaining a degree of success, consented to temporize to secure favor with the world, it would have been untrue to God and to itself, and could thus have insured its own destruction. The experience of those noble reformers contains a lesson for all succeeding ages. Satan's manner of working against God and his Word has not changed; he is still as much opposed to the Scriptures being made the guide of life as in the sixteenth century. In our time there is a wide departure from their doctrines and precepts, and there is need of return to the great Protestant principle,—the Bible, and Bible only, as the rule of faith and duty. Satan is still working through every means which he can control to destroy religious liberty. The antichristian power which the protestants of Spire rejected, is now with renewed vigor seeking to re-establish its lost supremacy. The same unswept Reformation, is the only hope of reform to-day. There appeared tokens of danger to the Protestants; here were tokens, also, that the divine hand was still out to protect the faithful. It was about this time Melancthon hurried his friend Grynaeus through the streets of Spire to the Rhine, and urged him to flee the river without delay. Grynaeus, in astonishment, could not know the reason for this sudden flight. Said Melancthon: "An old man of grave and solemn aspect, but unknown to me, appeared before me, and said to me: 'minute the officers of justice will be sent by Frederick to arrest Grynaeus.'" On the banks of the Rhine, he waited until the waters of that stream interposed between his beloved friend and those who sought his life. He saw him on the other side at last, he said, "He is in the cruel jaws of those who thirst for innocent blood."

Grynaeus had been on intimate terms with a leading papist doctor; but, having been shocked at one of his sermons, he went to him, and entreated that he would no longer war against the truth. The papist concealed his anger, but immediately repaired to the king, and obtained from him authority to arrest the protester. When Melancthon returned to his house, he was informed that after his departure officers in pursuit of Grynaeus had searched it from top to bottom. He ever believed that the Lord had saved his friend by sending a holy angel to give him warning.

The Reformation was to be brought into greater prominence before the mighty ones of the earth. The evangelical princes had been denied a hearing by King Ferdinand; but they were to be granted an opportunity to present their cause in the presence of the emperor and the assembled dignitaries of Church and State. To quiet the dissensions which disturbed the empire, Charles V.; in the year following the Protest of Spires, convoked a Diet at Augsburg, over which he announced his intention to preside in person. Thither the Protestant leaders were summoned.

Great dangers threatened the Reformation; but its advocates still trusted their cause with God, and pledged themselves to be firm to the gospel. The Elector of Saxony was urged by his councillors not to appear at the Diet. The emperor, they said, required the attendance of the princes in order to draw them into a snare. "Was it not risking everything to shut oneself up within the walls of a city with a powerful enemy?" But others nobly declared, "Let the princes only comport themselves with courage, and God's cause is saved." "Our God is faithful; he will not abandon us," said Luther. The elector set out, with his retinue, for Augsburg. All were acquainted with the dangers that menaced him, and many went forward with gloomy countenance and troubled heart. But Luther—who accompanied them as far as Coburg—revived their sinking faith by singing the hymn, written on that journey,—*"A strong tower is our God."* Many an anxious foreboding was banished, many a heavy heart lightened, at the sound of these inspiring strains.

The reformed princes had determined to state their views in systematic evidence from the Scriptures, to prove the truth of their cause, and the task of its preparation was assigned to Melancthon, and their associates.

accepted by the Protestants as an exposition of their faith, and they assembled to affix their names to the important document. It was a solemn and trying time. The reformers were solicitous that their cause should not be confounded with political questions; they felt that the Reformation should exercise no other influence than that which proceeds from the Word of God. As the Christian princes advanced to sign the Confession, Melancthon interposed, saying, "It is for the theologians and ministers to propose these things, while the authority of the mighty ones of earth is to be reserved for other matters." "God forbid," replied John of Saxony, "that you should exclude me. I am resolved to do my duty, without being troubled about my crown. I desire to confess the Lord. My electoral hat and robes are not so precious to me as the cross of Jesus Christ." Having thus spoken he wrote down his name. Said another of the princes as he took the pen, "If the honor of my Lord Jesus Christ requires it, I am ready to leave my goods and life behind me." "Rather would I renounce my subjects and my States, rather would I quit the country of my fathers, staff in hand," he continued, "than to receive any other doctrine than is contained in this Confession." Such was the faith and daring of those men of God.

The appointed time came to appear before the emperor. Charles V., seated upon his throne, surrounded by the electors and the princes, gave audience to the Protestant reformers. The confession of their faith was read. In that august assembly the truths of the gospel were clearly set forth, and the errors of the papal church were pointed out. Well has that day been pronounced "the greatest day of the Reformation, and one of the most glorious in the history of Christianity and of the world."

But a few years had passed since the monk of Wittenberg stood alone at Worms before the national council. Now in his stead were the noblest and most powerful princes of the empire. Luther had been forbidden to appear at Augsburg, but he had been present by his words and prayers. "I thrill with joy," he wrote, "that I have lived until this hour, in which Christ has been publicly exalted by such illustrious confessors, and in so glorious an assembly. Herein is fulfilled what the Scripture saith, 'I will declare thy testimony in the presence of kings.'"

In the days of Paul, the gospel for which he was imprisoned was thus brought before the princes and nobles of the imperial city. So on this occasion, "that which the

emperor had forbidden to be preached from the pulpit, was proclaimed in the palace; what many had regarded as unfit even for servants to listen to, was heard with wonder by the masters and lords of the empire. Kings and great men were the auditory, crowned princes were the preachers, and the sermon was the royal truth of God." "Since the apostolic age," says a writer, "there has never been a greater work, or a more magnificent confession of Jesus Christ."

"All that the Lutherans have said is true, and we cannot deny it," declared a papist bishop. "Can you by sound reasons refute the Confession made by the elector and his allies?" asked another, of Doctor Eck. "Not with the writings of the apostles and prophets," was the reply; "but with the Fathers and councils I can." "I understand, then," responded the questioner, "that the Lutherans are entrenched in the Scriptures, and we are only outside." Some of the princes of Germany were won to the reformed faith. The emperor himself declared that the Protestant articles were but the truth. The Confession was translated into many languages, and circulated through all Europe, and it has been accepted by millions in succeeding generations as the expression of their faith.

God's faithful servants were not toiling alone. While "principalities and powers and wicked spirits in high places" were leagued against them, the Lord did not forsake his people. Could their eyes have been opened, they would have seen as marked evidence of divine presence and aid as was granted to a prophet of old. When Elisha's servant pointed his master to the hostile army surrounding them, and cutting off all opportunity for escape, the prophet prayed, "Lord, I pray thee, open his eyes that he may see." And, lo, the mountain was filled with chariots and horses of fire, the army of Heaven stationed to protect the man of God. Thus did angels guard the workers in the cause of the Reformation.

meddle in the work, the more striking would be God's intervention in its behalf. All the political precautions suggested were, in his view, attributable to unworthy fear and sinful mistrust."

When powerful foes were uniting to overthrow the reformed faith, and thousands of swords seemed about to be unsheathed against it, Luther wrote: "Satan is raging; ungodly priests take counsel together, and we are threatened with war. Exhort the people to contend earnestly before the throne of the Lord, by faith and prayer, that our adversaries, being overcome by the Spirit of God, may be constrained to peace. The most urgent of our wants—the very first thing we have to do, is to pray; let the people know that they are at this hour exposed to the edge of the sword and the rage of the devil; let them *pray*."

Again, at a later date, referring to the league contemplated by the reformed princes, he declared that the only weapon employed in this warfare should be "the sword of the Spirit." He wrote to the Elector of Saxony: "We cannot in our conscience approve of the proposed alliance. Our Lord Christ is mighty enough and can well find ways and means to rescue us from danger, and bring the thoughts of the ungodly princes to nothing. . . . Christ is only trying us whether we are willing to obey his word or no, and whether we hold it for certain truth or not. We would rather die ten times over than that the gospel should be a cause of blood or hurt by any act of ours. Let us rather patiently suffer, and, as the psalmist says, be accounted as sheep for the slaughter; and instead of avenging or defending ourselves, leave room for God's wrath." "The cross of Christ must be borne. Let your highness be without fear. We shall do more by our prayers than all our enemies by their boastings. Only let not your hands be stained with the blood of your brethren. If the emperor requires us to be given up to his tribunals, we are ready to appear. You cannot defend the faith; each one should believe at his own risk and peril."

From the secret place of prayer came the power that shook the world in the Great Reformation. There, with holy calmness, the servants of the Lord set their feet upon the rock of his promises. During the struggle at Augsburg, Luther did not fail to devote three hours each day to prayer; and these were taken from that portion of the day most favorable to study. In the privacy of his chamber he was heard to pour out his soul before God in words full of





## Chapter 12

### THE FRENCH REFORMATION

THE PROTEST OF SPIRES and the Confession at Augsburg, which marked the triumph of the Reformation in Germany, were followed by years of conflict and darkness. Weakened by divisions among its supporters, and assailed by powerful foes, Protestantism seemed destined to be utterly destroyed. Thousands sealed their testimony with their blood. Civil war broke out; the Protestant cause was betrayed by one of its leading adherents; the noblest of the reformed princes fell into the hands of the emperor, and were dragged as captives from town to town. But in the moment of his apparent triumph, the emperor was smitten with defeat. He saw the prey wrested from his grasp, and he was forced at last to grant toleration to the doctrines which it had been the ambition of his life to destroy. He had staked his kingdom, his treasures, and life itself upon the crushing out of the heresy. Now he saw his armies wasted by battle, his treasuries drained, his many kingdoms threatened by revolt, while everywhere the faith which he had vainly endeavored to suppress, was extending. Charles V. had been battling against omnipotent power. God had said, "Let there be light," but the emperor had sought to keep the darkness unbroken. His purposes had failed, and in premature old age, worn out with the long struggle, he abdicated the throne, and buried himself in a cloister.

In Switzerland, as in Germany, there came dark days for the Reformation. While many cantons accepted the reformed faith, others clung with blind persistence to the creed of Rome. Their persecution of those who desired to receive the truth, finally gave rise to civil war. Zwingli and many who had united with him in reform, fell on the bloody field of Cappel. Oecolampadius, overcome by these terrible disasters, soon after died. Rome was triumphant, and in many places seemed about to recover all that she had lost. But He whose counsels are from everlasting had not forsaken his cause or his people. His hand would bring deliverance for them. In other lands he had raised up laborers to carry forward the reform.

In France, before the name of Luther had been heard as a reformer, the day had already begun to break. One of the

first to catch the light was the aged Lefevre, a man of extensive learning, a professor in the University of Paris, and a sincere and zealous papist. In his researches into ancient literature his attention was directed to the Bible, and he introduced its study among his students. Lefevre was an enthusiastic adorer of the saints, and he had undertaken to prepare a history of the saints and martyrs as given in the legends of the church. This was a work which involved great labor, but he had already made considerable progress in it, when, thinking that he might obtain useful assistance from the Bible, he began its study with this object. Here indeed he found saints brought to view, but not such as figured in the Romish calendar. A flood of divine light broke in upon his mind. In amazement and disgust he turned away from his self-appointed task, and devoted himself to the Word of God. The precious truths which he there discovered, he soon began to teach.

religion I lived a Pharisee." A devoted Romanist, he burned with zeal to destroy all who should dare to oppose the church. "I would gnash my teeth like a furious wolf," he afterward said, referring to this period of his life, "when I heard any one speaking against the pope." He had been untiring in his adoration of the saints, in company with Lefevre making the round of the churches of Paris, worshipping at the altars, and adorning with gifts the holy shrines. But these observances could not bring peace of soul. Conviction of sin fastened upon him, which all the acts of penance that he practiced, failed to banish. As a voice from Heaven, he listened to the reformer's words: "Salvation is of grace. The Innocent One is condemned, and the criminal is acquitted." "It is the cross of Christ alone that openeth the gates of Heaven, and shutteth the gates of hell."

Farel joyfully accepted the truth. By a conversion like that of Paul, he turned from the bondage of tradition to the liberty of the sons of God. "Instead of the murderous heart of a ravening wolf," he came back, he says, "quietly, like a meek and harmless lamb, having his heart entirely withdrawn from the pope, and given to Jesus Christ."

While Lefevre continued to spread the light among his students, Farel, as zealous in the cause of Christ as he had been in that of the pope, went forth to declare the truth in public. A dignitary of the church, the Bishop of Meux, soon after united with them. Other teachers who ranked high for their ability and learning, joined in proclaiming the gospel, and it won adherents among all classes, from the homes of artisans and peasants to the palace of the king. The sister of Francis I., then the reigning monarch, accepted the reformed faith. The king himself, and the queen mother, appeared for a time to regard it with favor, and with high hopes the reformers looked forward to the time when France should be won to the gospel.

But their hopes were not to be realized. Trial and persecution awaited the disciples of Christ. This, however, was mercifully veiled from their eyes. A time of peace intervened, that they might gain strength to meet the tempest; and the Reformation made rapid progress. The bishop of Meux labored zealously in his own diocese to instruct both the clergy and the people. Ignorant and immoral priests were removed, and, so far as possible,





highest ecclesiastical authorities both in the city and the nation. From the writings of these doctors, Berquin drew twelve propositions which he publicly declared to be contrary to the Bible, and therefore heretical; and he appealed to the king to act as judge in the controversy.

The monarch, not loth to bring in contrast the power and acuteness of the opposing champions, and glad of an opportunity of humbling the pride of these haughty monks, made the Romanists defend their cause by the Bible. This weapon, they well knew, would avail them little; imprisonment, torture, and the stake were arms which they better understood to wield. Now the tables were turned, and they saw themselves about to fall into the pit into which they had hoped to plunge Berquin. In amazement they looked about them for some way of escape.

Just at this time an image of the virgin, standing at the corner of one of the public streets, was found mutilated. There was great excitement in the city. Crowds of people flocked to the place, with expressions of mourning and indignation. The king also was deeply moved. Here was an advantage which the monks could turn to good account, and they were quick to improve it. "These are the fruits of the doctrines of Berquin," they cried. "All is about to be overthrown,—religion, the laws, the throne itself,—by this Lutheran conspiracy."

Again Berquin was apprehended. The king withdrew from Paris, and the monks were thus left free to work their will. The reformer was tried, and condemned to die, and lest Francis should even yet interpose to save him, the sentence was executed on the very day it was pronounced. At noon Berquin was conducted to the place of death. An immense throng gathered to witness the event, and there were many who saw with astonishment and misgiving that the victim had been chosen from the best and bravest of the noble families of France. Amazement, indignation, scorn, and bitter hatred darkened the faces of that surging crowd; but upon one face no shadow rested. The martyr's thoughts were far from that scene of tumult; he was conscious only of the presence of his Lord.

The wretched tumbril upon which he rode, the frowning faces of his persecutors, the dreadful death to which he was going,—these he heeded not; He who liveth and was dead, and is alive forevermore, and hath the keys of death and of hell, was beside him. Berquin's countenance was

radiant with the light and peace of Heaven. He had attired himself in goodly raiment, wearing "a cloak of velvet, a doublet of satin and damask, and golden hose." He was about to testify to his faith in presence of the King of kings and the witnessing universe, and no token of mourning should belie his joy.

As the procession moved slowly through the crowded streets, the people marked with wonder the unclouded peace, the joyous triumph, of his look and bearing. "He is," they said, "like one who sits in a temple, and meditates on holy things."

At the stake, Berquin endeavored to address a few words to the people, but the monks, fearing the result, began to shout, and the soldiers to clash their arms, and their clamor drowned the martyr's voice. Thus in 1529, the highest literary and ecclesiastical authority of cultured Paris "set the populace of 1793 the base example of stifling on the scaffold the sacred words of the dying."

Berquin was strangled, and his body was consumed in the flames. The tidings of his death caused sorrow to the friends of the Reformation throughout France. But his example was not lost. "We too are ready," said the nesses for the truth, "to meet death cheerfully, setting eyes on the life that is to come."

During the persecution at Meux, the teachers reformed faith were deprived of their license to p and they departed to other fields. Lefevre after a ade his way to Germany. Farel returned to his wn in Eastern France, to spread the light in the ho childhood. Already tidings had been received o going on at Meux, and the truth which he taught less zeal, found listeners. Soon the authorities oused to silence him, and he was banished from b. Though he could no longer labor publicly, he travel plains and villages, teaching in private dwellings; secluded meadows, and finding shelter in the for among the rocky caverns which had been his h boyhood. God was preparing him for greater "Crosses, persecution, and the lying-in-wait of S which I had intimation, were not wanting," he s were even much more than I could have borne i strength; but God is my Father; he has ministered forever minister, to me all needful strength."

As in apostolic days, persecution had "fallen

unto the furtherance of the gospel.” Driven from Paris and Meux, “they that were scattered abroad went everywhere preaching the Word.” And thus the light found its way into many of the remote provinces of France.

God was still preparing workers to extend his cause. In one of the schools of Paris was a thoughtful, quiet youth, ready giving evidence of a powerful and penetrating mind, and no less marked for the blamelessness of his life than for intellectual ardor and religious devotion. His genius and application soon made him the pride of the college, and it was confidently anticipated that John Calvin would become one of the ablest and most honored defenders of the church. But a ray of divine light penetrated even within the walls of scholasticism and superstition by which Calvin was inclosed. He heard of the new doctrines with a shudder, nothing doubting that the heretics deserved the fire to which they were given. Yet all unwittingly he was brought face to face with the heresy, and forced to test the power of Romish theology to combat the Protestant teaching.

A cousin of Calvin's, who had joined the reformers, was in Paris. The two kinsmen often met, and discussed together the matters that were disturbing Christendom. “There are but two religions in the world,” said Olivetan, the Protestant. “The one class of religions are those which men have invented, in all of which man saves himself by ceremonies and good works; the other is that one religion which is revealed in the Bible, and which teaches men to look for salvation solely to the free grace of God.” “I will have none of your new doctrines,” exclaimed Calvin; “think you that I have lived in error all my days?”

But thoughts had been awakened in his mind which he could not banish at will. Alone in his chamber he pondered upon his cousin's words. Conviction of sin fastened upon him; he saw himself, without an intercessor, in the presence of a holy and just Judge. The mediation of saints, good works, the ceremonies of the church, all were powerless to atone for sin. He could see before him nothing but the blackness of eternal despair. In vain the doctors of the church endeavored to relieve his woe. Confession, penance, were resorted to in vain; they could not reconcile the soul with God.

While still engaged in these fruitless struggles, Calvin,

<sup>a</sup>Phil. 1:12.

<sup>a</sup>Acts 8:4.



chancing one day to visit one of the public squares, witnessed there the burning of a heretic. He was filled with wonder at the expression of peace which rested upon the martyr's countenance. Amid the tortures of that dreadful death, and under the more terrible condemnation of the church, he manifested a faith and courage which the young student painfully contrasted with his own despair and darkness, while living in strictest obedience to the church. Upon the Bible, he knew, the heretics rested their faith. He determined to study it, and discover, if he could, the secret of their joy.

In the Bible he found Christ. "O Father," he cried, "his sacrifice has appeased thy wrath; his blood has washed away my impurities; his cross has borne my curse; his death has atoned for me. We had devised for ourselves many useless follies, but thou hast placed thy Word before me like a torch, and thou hast touched my heart, in order that I may hold in abomination all other merits save those of Jesus."

Calvin had been educated for the priesthood. When only twelve years of age he had been appointed to the chaplaincy of a small church, and his head had been shorn by a bishop in accordance with the canon of the church. He did not receive consecration, nor did he fulfill the duties of priest, but he became a member of the clergy, holding the title of his office, and receiving an allowance in consideration thereof.

Now, feeling that he could never become a priest, he turned for a time to the study of law, but finally abandoned this purpose, and determined to devote his life to the gospel. But he hesitated to become a public teacher. He was naturally timid, and was burdened with a sense of the mighty responsibility of the position, and he desired to still devote himself to study. The earnest entreaties of his friends, however, at last won his consent. "Wonderful it is," he said, "that one of so lowly an origin should be exalted to so great dignity."

Quietly did Calvin enter upon his work, and his words were as the dew falling to refresh the earth. He had left his home, and was now in a provincial town under the protection of the princess Margaret, who, loving the gospel, extended her protection to its disciples. Calvin was still a youth, of gentle, unpretentious bearing. His work began in the people at their homes. Surrounded by the members of the household, he read the Bible, and opened

the truths of salvation. Those who heard the message, carried the good news to others, and soon the teacher passed beyond the city to the outlying towns and hamlets. To both the castle and the cabin he found entrance, and he went forward, laying the foundation of churches that were to yield fearless witnesses for the truth.

A few months and he was again in Paris. There was unwonted agitation in the circle of learned men and scholars. The study of the ancient languages had led men to the Bible, and many whose hearts were untouched by its truths were eagerly discussing them, and even giving battle to the champions of Romanism. Calvin, though an able combatant in the fields of theological controversy, had a higher mission to accomplish than that of these noisy schoolmen. The minds of men were stirred, and now was the time to open to them the truth. While the halls of the universities were filled with the clamor of theological disputation, Calvin was making his way from house to house, opening the Bible to the people, and speaking to them of Christ and him crucified.

In God's providence, Paris was to receive another invitation to accept the gospel. The call of Lefevre and Farel had been rejected, but again the message was to be heard by all classes in that great capital. The king, influenced by political considerations, had not yet fully sided with Rome against the Reformation. Margaret still clung to the hope that Protestantism was to triumph in France. She resolved that the reformed faith should be preached in Paris. During the absence of the king, she ordered a Protestant minister to preach in the churches of the city. This being forbidden by the papal dignitaries, the princess threw open the palace. An apartment was fitted up as a chapel, and it was announced that every day, at a specified hour, a sermon would be preached, and the people of every rank and station were invited to attend. Crowds flocked to the service. Not only the chapel, but the ante-chambers and halls were thronged. Thousands every day assembled,—nobles, statesmen, lawyers, merchants, and artisans. The king, instead of forbidding the assemblies, ordered that two of the churches of Paris should be opened. Never before had the city been so moved by the Word of God. The spirit of life from Heaven seemed to be breathed upon the people. Temperance, purity, order, and industry were taking the place of drunkenness, licentiousness, strife, and idleness.

But the hierarchy were not idle. The king still re-

interfere to stop the preaching, and they turned to the populace. No means were spared to excite the fears, the prejudices, and the fanaticism of the ignorant and superstitious multitudes. Yielding blindly to her false teachers, Paris, like Jerusalem of old, knew not the time of her visitation, nor the things which belonged unto her peace. For two years the Word of God was preached in the capital; but while there were many who accepted the gospel, the majority of the people rejected it. Francis had made a show of toleration, merely to serve his own purposes, and the papists succeeded in regaining the ascendancy. Again the churches were closed, and the stake was set up.

Calvin was still in Paris, preparing himself by study, meditation, and prayer, for his future labors, and continuing to spread the light. At last, however, suspicion fastened upon him. The authorities determined to bring him to the flames. Regarding himself as secure in his seclusion, he had no thought of danger, when friends came hurrying to his room with the news that officers were on their way to arrest him. At the instant a loud knocking was heard at the outer entrance. There was not a moment to be lost. Some of his friends detained the officers at the door, while others assisted the reformer to let himself down from a window, and he rapidly made his way to the outskirts of the city. Finding shelter in the cottage of a laborer who was a friend to the reform, he disguised himself in the garments of his host, and, shouldering a hoe, started on his journey. Traveling southward he again found refuge in the dominions of Margaret.

Here for a few months he remained, safe under the protection of powerful friends, and engaged, as before, in study. But his heart was set upon the evangelization of France, and he could not long remain inactive. As soon as the storm had somewhat abated, he sought a new field of labor in Poitiers, where was a university, and where already the new opinions had found favor. Persons of all classes gladly listened to the gospel. There was no public preaching, but in the home of the chief magistrate, in his own lodgings, and sometimes in a public garden, Calvin opened the words of eternal life to those who desired to listen. After a time, as the number of hearers increased, it was thought safer to assemble outside the city. A cave in the side of a deep and narrow gorge, where trees and overhanging rocks made the seclusion still more complete, was chosen as the place of meeting. Little companies,

leaving the city by different routes, found their way hither. In this retired spot the Bible was read and explained. Here the Lord's Supper was celebrated for the first time by the Protestants of France. From this little church several faithful evangelists were sent out.

Once more Calvin returned to Paris. He could not even yet relinquish the hope that France as a nation would accept the Reformation. But he found almost every door of labor closed. To teach the gospel was to take the direct road to the stake, and he at last determined to depart to Germany. Scarcely had he left France when a storm burst over the Protestants, that, had he remained, must surely have involved him in the general ruin.

The French reformers, eager to see their country keeping pace with Germany and Switzerland, determined to strike a bold blow against the superstitions of Rome, that should arouse the whole nation. Accordingly placards attacking the mass were in one night posted all over France. Instead of advancing the reform, this zealous but ill-judged movement brought ruin, not only upon its propagators, but upon the friends of the reformed faith throughout France. It gave the Romanists what they had long desired,—a pretext for demanding the utter destruction of the heretics as agitators dangerous to the stability of the throne and the peace of the nation.

## • The Great Controversy

posals, but at last fear of the flames prevailed, and he consented to become the betrayer of his brethren. Preceded by the host, and surrounded by a train of priests, incense-bearers, monks, and soldiers, Morin, the royal detective, with the traitor, slowly and silently passed through the streets of the city. The demonstration was ostensibly in honor of the "holy sacrament," an act of expiation for the insult put upon the mass by the protesters. But beneath this pageant a deadly purpose was concealed. On arriving opposite the house of a Lutheran, the betrayer made a sign, but no word was uttered. The procession halted, the house was entered, the family were dragged forth and chained, and the terrible company went forward in search of fresh victims. "No house was spared, great or small, not even the colleges of the University of Paris. Morin made the whole city quake." "The reign of terror had begun."

The victims were put to death with cruel torture, it being specially ordered that the fire should be lowered, in order to prolong their agony. But they died as conquerors. Their constancy was unshaken, their peace unclouded. Their persecutors, powerless to move their inflexible firmness, felt themselves defeated. "The scaffolds were distributed over all the quarters of Paris, and the burnings followed on successive days, the design being to spread the terror of heresy by spreading the executions. The advantage, however, in the end, remained with the gospel. All Paris was enabled to see what kind of men the new opinions could produce. There is no pulpit like the martyr's pile. A serene joy that lighted up the faces of these men as they passed along to the place of execution, their heroic injuries, transformed, in instances not a few, anger into pity, and hate into love, and pleaded with resistless force in behalf of the gospel."

The priests, bent upon keeping the popular fury at height, circulated the most terrible accusations against the Protestants. They were charged with plotting to murder the king. Not a shadow of evidence could be produced in support of the allegations. Yet these prophecies were to have a fulfillment; under far different circumstances, however, and from causes of an opposite character. The cruelties that were inflicted upon the Protestants by the Catholics accumulated in a retribution, and in after-centuries wrought the

they had predicted to be impending, upon the king, his government, and subjects; but it was brought about by infidels, and by the papists themselves. It was not the establishment, but the suppression of Protestantism, that, three hundred years later, was to bring upon France these dire calamities.

Suspicion, distrust, and terror now pervaded all classes of society. Amid the general alarm it was seen how deep a hold the Lutheran teaching had gained upon the minds of men who stood highest for education, influence, and excellence of character. Positions of trust and honor were suddenly found vacant. Artisans, printers, scholars, professors in the universities, authors, and even courtiers, disappeared. Hundreds fled from Paris, self-constituted exiles from their native land, in many cases thus giving the first intimation that they favored the reformed faith. The papists looked about them in amazement at thought of the unsuspected heretics that had been tolerated among them. Their rage spent itself upon the multitudes of humbler victims who were within their power. The prisons were crowded, and the very air seemed darkened with the smoke of burning piles, kindled for the confessors of the gospel.

Francis I. had gloried in being a leader in the great movement for the revival of learning which marked the opening of the sixteenth century. He had delighted to gather at his court men of letters from every country. To his love of learning and his contempt for the ignorance and superstition of the monks was due, in part, at least, the degree of toleration that had been granted to the reform. But, inspired with zeal to stamp out heresy, this patron of learning issued an edict declaring printing abolished all over France! Francis I. presents one among the many examples on record showing that intellectual culture is not a safeguard against religious intolerance and persecution.

France by a solemn and public ceremony was to commit herself fully to the destruction of Protestantism. The priests demanded that the affront offered to high Heaven in the condemnation of the mass, be expiated in blood, and that the king, in behalf of his people, publicly give his sanction to the dreadful work.

The 21st of January, 1535, was fixed upon for the awful ceremonial. The superstitious fears and bigoted hatred of the whole nation had been roused. Paris was thronged with

and imposing procession. Along the line of march the houses were draped in mourning. At intervals altars were erected, and before every door was a lighted torch in honor of the "holy sacrament." Before daybreak the procession formed, at the palace of the king. After the crosses and banners of the parishes, came citizens, walking two and two, and bearing lighted torches. The four orders of friars followed, each in its own peculiar dress. Then came a vast collection of famous relics. Following these rode lordly ecclesiastics in their purple and scarlet robes and jeweled adornings, a gorgeous and glittering array.

The host was born under a splendid canopy, supported by four princes of highest rank. After them walked the monarch, divested of his crown and royal robe, with uncovered head and downcast eyes, and bearing in his hand a lighted taper. Thus the king of France appeared publicly as a penitent. At every altar he bowed down in humiliation, not for the vices that defiled his soul, nor the innocent blood that stained his hands, but for the deadly sin of his subjects who had dared to condemn the mass. Following him came the queen and the dignitaries of State, also walking two and two, each with a lighted torch.

As a part of the services of the day, the monarch himself addressed the high officials of the kingdom in the great hall of the bishop's palace. With a sorrowful countenance he appeared before them, and in words of moving eloquence bewailed the "crime, the blasphemy, the day of sorrow and disgrace," that had come upon the nation. And he called upon every loyal subject to aid in the extirpation of the pestilent heresy that threatened France with ruin. "As true, Messieurs, as I am your king," he said, "if I knew one of my own limbs spotted or infected with his detestable rottenness, I would give it to you to cut off. . . . And, further, if I saw one of my children defiled by it, I would not spare him. . . . I would deliver him up myself, and would sacrifice him to God." Tears choked his utterance, and the whole assembly wept, with one accord exclaiming, "We will live and die in the Catholic religion."

Terrible had become the darkness of the nation that had ejected the light of truth. "The grace that bringeth salvation" had appeared; but France, after beholding its power and holiness, after thousands had been drawn by its divine beauty, after cities and hamlets had been illuminated by its radiance, had turned away, choosing darkness rather

than light. They had put from them the heavenly gift, when it was offered them. They had called evil good, and good evil, till they had fallen victims to their willful self-deception. Now, though they might actually believe that they were doing God service in persecuting his people, yet their sincerity did not render them guiltless. The light that would have saved them from deception, from staining their souls with blood-guiltiness, they had willfully rejected.

A solemn oath to extirpate heresy was taken, in the great cathedral where, nearly three centuries later, the "Goddess of Reason" was to be enthroned by a nation that had forgotten the living God. Again the procession formed, and the representatives of France set out to begin the work which they had sworn to do. At intervals along the homeward route, scaffolds had been erected for the execution of heretics, and it was arranged that at the approach of the king the pile should be lighted, that he might thus be witness to the whole terrible spectacle. The details of the tortures endured by these witnesses for Christ are too harrowing for recital; but there was no wavering on the part of the victims. On being urged to recant, one answered, "I only believe in what the prophets and apostles formerly preached, and what all the company of the saints believed. My faith has a confidence in God which will resist all the power of hell."

Again and again the procession halted at the places of torture. Upon reaching their starting-point at the royal palace, the crowd dispersed, and the king and the prelates withdrew, well satisfied with the day's proceedings, and congratulating themselves that the work now begun would be continued to the complete destruction of heresy.

The gospel of peace which France had rejected was to be only too surely rooted out, and terrible would be the results. On the 21st of January, 1793, two hundred and fifty-eight years from the very day that fully committed France to the persecution of the reformers, another procession, with a far different purpose, passed through the streets of Paris. "Again the king was the chief figure; again there were tumult and shouting; again there was heard the cry for more victims; again there were black scaffolds; and again the scenes of the day were closed by horrid executions; Louis XVI., struggling hand to hand with his jailers and executioners, was dragged forward to the block, and there held down by main force till the ax had fallen and his dissevered head fell on the scaffold." Nor was



the only victim; near the same spot two thousand and eight hundred human beings perished by the guillotine during the bloody days of the reign of terror.

The Reformation had presented to the world an open Bible, unsealing the precepts of the law of God, and urging its claims upon the consciences of the people. Infinite love had unfolded to men the statutes and principles of Heaven. God had said, "Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people." When France rejected the gift of Heaven, she sowed the seeds of anarchy and ruin; and the inevitable outworking of cause and effect resulted in the Revolution and the reign of terror.

Long before the persecution excited by the placards, the bold and ardent Farel had been forced to flee from the land of his birth. He repaired to Switzerland, and by his labors, seconding the work of Zwingli, he helped to turn the scale in favor of the Reformation. His later years were to be spent here, yet he continued to exert a decided influence upon the reform in France. During the first years of his exile, his efforts were especially directed to spreading the gospel in his native country. He spent considerable time in preaching among his countrymen near the frontier, where with tireless vigilance he watched the conflict, and aided by his words of encouragement and counsel. With the assistance of other exiles, the writings of the German reformers were translated into the French language, and, together with the French Bible, were printed in large quantities. By colporters, these works were sold extensively in France. They were furnished to the colporters at a low price, and thus the profits of the work enabled them to continue it.

Farel entered upon his work in Switzerland in the humble guise of a school-master. Repairing to a secluded parish, he devoted himself to the instruction of children. Besides the usual branches of learning, he cautiously introduced the truths of the Bible, hoping through the children to reach their parents. There were some who believed, but the priests came forward to stop the work, and the superstitious country people were roused to oppose it. "That

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Spirit, saith the Lord,"<sup>5</sup> "God hath chosen the weak things of the world to confound the things which are mighty." "Because the foolishness of God is wiser than men; and the weakness of God is stronger than men."<sup>6</sup>

Froment began his work as a school-master. The truths which he taught the children at school, they repeated at their homes. Soon the parents came to hear the Bible explained, until the school-room was filled with attentive listeners. New Testaments and tracts were freely distributed, and they reached many who dared not come openly to listen to the new doctrines. After a time this laborer also was forced to flee; but the truths he taught had taken hold upon the minds of the people. The Reformation had been planted, and it continued to strengthen and extend. The preachers returned, and through their labors the Protestant worship was finally established in Geneva.

The city had already declared for the Reformation, when Calvin, after various wanderings and vicissitudes, entered its gates. Returning from a last visit to his birth-place, he was on his way to Basel, when, finding the direct road occupied by the armies of Charles V., he was forced to take the circuitous route by Geneva.

## Chapter 13

### IN THE NETHERLANDS AND SCANDINAVIA

IN THE NETHERLANDS THE papal tyranny very early called forth resolute protest. Seven hundred years before Luther's time, the Roman pontiff was thus fearlessly impeached by two bishops, who, having been sent on an embassy to Rome, had learned the true character of the "holy see:" "God has made his queen and spouse, the church, a noble and everlasting provision for her family, with a dowry that is neither fading nor corruptible, and given her an eternal crown and scepter; all which benefits, you, like a thief, intercept. You set up yourself in the temple as God; instead of a shepherd, you have become as a wolf to the sheep. You would have us believe you supreme bishop; you are rather a tyrant . . . Whereas you ought to be a servant of servants, as you call yourself, you intrigue to become lord of lords. . . . You bring the commands of God into contempt. . . . The Holy Ghost is the builder of all churches as far as the earth extends. The city of our God, of which we are citizens, reaches to all parts of the heavens; and it is greater than the city, by the holy prophets named Babylon, which pretends to be divine, equals herself to Heaven, and boasts that her wisdom is immortal; and finally, though without reason, that she never did err, nor ever can."

Others arose from century to century to echo this protest. And those early teachers, who, traversing different lands, and known by various names, bore the character of the Vaudois missionaries, and spread everywhere the knowledge of the gospel, penetrated to the Netherlands. Their doctrines spread rapidly. The Waldensian Bible they translated in verse into the Dutch language. "There is," they said, "great advantage in it; no jests, no fables, no trifles, no deceits, naught by words of truth. There is, indeed, here and there a hard crust, but even in the marrow and sweetness of what is good and holy may easily be discovered." Thus wrote the friends of the ancient faith, in the twelfth century.

Now began the Romish persecutions, but in the midst of fagots and torture the believers continued to multiply, steadfastly declaring that the Bible is the only infallible

authority in religion, and that "no man should be coerced to believe, but should be won by preaching."

The teachings of Luther found a congenial soil in the Netherlands, and earnest and faithful men arose to preach the gospel. From one of the provinces of Holland came Menno Simons. Educated a Roman Catholic, and ordained to the priesthood, he was wholly ignorant of the Bible, and he would not read it, for fear of being beguiled into heresy. When a doubt concerning the doctrine of transubstantiation forced itself upon him, he regarded it as a temptation from Satan, and by prayer and confession sought to free himself from it; but in vain. By mingling in scenes of dissipation he endeavored to silence the accusing voice of conscience; but without avail. After a time he was led to the study of the New Testament, and this with Luther's writings caused him to accept the reformed faith. He soon after witnessed in a neighboring village the beheading of a man who was put to death for having been rebaptized. This led him to study the Bible in regard to infant baptism. This could find no evidence for it in the Scriptures, but saw that repentance and faith are everywhere required as the condition of receiving baptism.

Menno withdrew from the Roman Church, and devoted his life to teaching the truths which he had received. In both Germany and the Netherlands a class of fanatics had risen, advocating absurd and seditious doctrines, outraging order and decency, and proceeding to violence and insurrection. Menno saw the horrible results to which these movements would inevitably lead, and he strenuously opposed the erroneous teachings and wild schemes of the fanatics. There were many, however, who had been misled by these fanatics but who had renounced their pernicious doctrines; and there were still remaining many descendants of the ancient Christians, the fruits of the Waldensian teaching. Among these classes Menno labored with great zeal and success.

For twenty-five years he traveled, with his wife and children, enduring great hardships and privations, and frequently in peril of his life. He traversed the Netherlands and Northern Germany, laboring chiefly among the humbler classes, but exerting a widespread influence. Naturally eloquent, though possessing a limited education, he was a man of unwavering integrity, of humble spirit and gentle manners, and of sincere and earnest piety, exemplifying in his own life the precepts which he taught, and he com-

manded the confidence of the people. His followers were scattered and oppressed. They suffered greatly from being confounded with the fanatical Munsterites. Yet great numbers were converted under his labors.

Nowhere were the reformed doctrines more generally received than in the Netherlands. In few countries did their adherents endure more terrible persecution. In Germany Charles V. had banned the Reformation, and he would gladly have brought all its adherents to the stake; but the princes stood up as a barrier against his tyranny. In the Netherlands his power was greater, and persecuting edicts followed each other in quick succession. To read the Bible, to hear or preach it or even to speak concerning it, was to incur the penalty of death by the stake. To pray to God in secret, to refrain from bowing to an image, or to sing a psalm, was also punishable with death. Even those who should abjure their errors, were condemned, if men, to die by the sword; if women, to be buried alive. Those who remained steadfast, sometimes suffered the same punishment. Thousands perished under the reign of Charles and of Philip II.

At one time a whole family was brought before the inquisitors, charged with remaining away from mass, and worshiping at home. On his examination as to their practices in secret, the youngest son answered, "We fall on our knees, and pray that God will enlighten our minds and pardon our sins. We pray for our sovereign, that his reign may be prosperous and his life happy. We pray for our magistrates, that God may preserve them." Some of the judges were deeply moved, yet the father and one of his sons were condemned to the stake.

The rage of the persecutors was equaled by the faith of the martyrs. Not only men but delicate women and young maidens displayed unflinching courage. "Wives would take their stand by their husband's stake, and while he was enduring the fire they would whisper words of solace, or sing psalms to cheer him." "Young maidens would lie down in their living grave as if they were entering into their chamber of nightly sleep; or go forth to the scaffold and the fire dressed in their best apparel, as if they were going to their marriage."

As in the days when paganism sought to destroy the gospel, "the blood of the Christians was seed." Persecution served to increase the number of witnesses for the truth. Year after year the monarch, stung to madness by the

## • The Great Controversy

ch, and he welcomed these able assistants in the battle  
 nst Rome.  
 n presence of the monarch and the leading men of  
 eden, Olaf Petri with great ability defended the doc-  
 nes of the reformed faith against the Romish champions.  
 e declared that the teachings of the Fathers are to be  
 ceived only when in accordance with the Scriptures; that  
 he essential doctrines of the faith are presented in the  
 Bible in a clear and simple manner, so that all men may  
 understand them. Christ said, "My doctrine is not mine,  
 but His that sent me," and Paul declared that should he  
 preach any other gospel than that which he had received,  
 he would be accursed.<sup>2</sup> "How, then," said the reformer,  
 "shall others presume to enact dogmas at their pleasure,  
 and impose them as things necessary to salvation?" He  
 showed that the decrees of the church are of no authority  
 when in opposition to the commands of God, and main-  
 tained the great Protestant principle, that "the Bible, and  
 the Bible only," is the rule of faith and practice.

This contest, though conducted upon a stage compara-  
 tively obscure, serves to "show us the kind of men that  
 formed the rank and file of the army of the reformers.  
 When we confine our attention to such brilliant centers as  
 Wittenberg and Zurich, and to such illustrious names as  
 ose of Luther and Melancthon, of Zwingle and Oecolam-  
 adius, we are apt to be told that these were the leaders of  
 he movement, but the subordinates were not like them.  
 Well, we turn to the obscure theater of Sweden, and the  
 humble names of Olaf and Laurentius Petri—from the  
 masters to the disciples—what do we find? Not illiterat  
 sectarian, noisy controversialists—far from it; we see m  
 who had studied the Word of God, and who knew w  
 how to wield the weapons with which the armory of  
 Bible supplied them; scholars and theologians, who won  
 easy victory over the sophists of the schools, and  
 dignitaries of Rome."

As the result of this disputation, the king of Sw  
 accepted the Protestant faith, and not long afterwar  
 national assembly declared in its favor. The New  
 ment had been translated by Olaf Petri into the Sw  
 language, and at the desire of the king the two b  
 undertook the translation of the whole Bible. Thus  
 first time the people of Sweden received the Word

<sup>2</sup>John 7:16.

<sup>3</sup>Gal. 1

in their native tongue. It was ordered by the Diet that throughout the kingdom ministers should explain the Scriptures, and that the children in the schools should be taught to read the Bible.

Steadily and surely the darkness of ignorance and superstition was dispelled by the blessed light of the gospel. Freed from Romish oppression, the nation attained to strength and greatness it had never reached before. Sweden became one of the bulwarks of Protestantism. A century later, at a time of sorest peril, this small and hitherto feeble nation—the only one in Europe that dared lend a helping hand—came to the deliverance of Germany in the terrible struggles of the thirty years' war. All Northern Europe seemed about to be brought again under the tyranny of Rome. It was the armies of Sweden that enabled Germany to turn the tide of popish success, to win toleration for the Protestants—Calvinists as well as Lutherans—and to restore liberty of conscience to those countries that had accepted the Reformation.



### LATER ENGLISH REFORMERS

WHILE LUTHER WAS OPENING a closed Bible to the people of Germany, Tyndale was impelled by the Spirit of God to do the same for England. Wycliffe's Bible had been translated from the Latin text, which contained many errors. It had never been printed, and the cost of manuscript copies was so great that few but wealthy men or nobles could procure it, and, furthermore, being strictly proscribed by the church, it had had a comparatively narrow circulation. In 1516, a year before the appearance of Luther's theses, Erasmus had published his Greek and Latin version of the New Testament. Now for the first time the Word of God was printed in the original tongue. In this work many errors of former versions were corrected, and the sense was more clearly rendered. It led many among the educated classes to a better knowledge of the truth, and gave a new impetus to the work of reform. But the common people were still, to a great extent, debarred from God's Word. Tyndale was to complete the work of Wycliffe in giving the Bible to his countrymen.

A diligent student and an earnest seeker for truth, he had received the gospel from the Greek Testament of Erasmus. He fearlessly preached his convictions, urging that all doctrines be tested by the Scriptures. To the papist claim that the church had given the Bible, and the church alone could explain it, Tyndale responded, "Do you know who taught the eagles to find their prey? That same God teaches his hungry children to find their Father in his Word. Far from having given us the Scriptures, it is you who have hidden them from us; it is you who burn those who teach them: and if you could, you would burn the Scriptures themselves."

Tyndale's preaching excited great interest; many accepted the truth. But the priests were on the alert, and no sooner had he left the field than they by their threats and misrepresentations endeavored to destroy his work. Too often they succeeded. "Alas!" he exclaimed, "what is to be done? While I am sowing in one place, the enemy ravages the field I have just left. I cannot be everywhere. Oh! if Christians possessed the Holy Scriptures in their own tongue, they could of themselves withstand these sophists.

Without the Bible it is impossible to establish the laity in the truth."

A new purpose now took possession of his mind. "It was in the language of Israel," said he, "that the psalms were sung in the temple of Jehovah; and shall not the gospel speak the language of England among us? . . . Ought the church to have less light at noonday than at the dawn? . . . Christians must read the New Testament in their mother-tongue." The doctors and teachers of the church disagreed among themselves. Only by the Bible could men arrive at the truth. "One holdeth this doctrine, another that. . . . Now each of these authors contradicts the other. How then can we distinguish him who says right from him who says wrong? . . . How? . . . Verily, by God's Word."

It was not long after that a learned Catholic doctor, engaging in controversy with him, exclaimed, "It were better for us to be without God's law than without the pope's." Tyndale replied, "I defy the pope and all his laws; and if God spare my life, ere many years I will cause a boy who driveth the plow to know more of the Scriptures than you do."

The purpose which he had begun to cherish, of giving to the people the New-Testament Scriptures in their own language, was now confirmed, and he immediately applied himself to the work. Driven from his home by persecution, he went to London, and there for a time pursued his labors undisturbed. But again the violence of the papists forced him to flee. All England seemed closed against him, and he resolved to seek shelter in Germany. Here he began the printing of the English New Testament. Twice the work was stopped; but when forbidden to print in one city, he went to another. At last he made his way to Worms, where, a few years before, Luther had defended the gospel before the Diet. In that ancient city were many friends of the Reformation, and Tyndale there prosecuted his work without further hindrance. Three thousand copies of the New Testament were soon finished, and another edition followed in the same year.

With great earnestness and perseverance he continued his labors. Notwithstanding the English authorities had guarded their ports with the strictest vigilance, the Word of God was in various ways secretly conveyed to London, and thence circulated throughout the country. The papists attempted to suppress the truth, but in vain. The bishop of Durham at one time bought of a bookseller who was a

friend of Tyndale, his whole stock of Bibles, for the purpose of destroying them, supposing that this would greatly hinder the work. But, on the contrary, the money thus furnished, purchased material for a new and better edition, which, but for this, could not have been published. When Tyndale was afterward made a prisoner, his liberty was offered him on condition that he would reveal the names of those who had helped him meet the expense of printing his Bibles. He replied that the bishop of Durham had done more than any other person; for by paying a large price for the books left on hand, he had enabled him to go on with good courage.

Tyndale was betrayed into the hands of his enemies, and at one time suffered imprisonment for many months. He finally witnessed for his faith by a martyr's death; but the weapons which he prepared have enabled other soldiers to do battle through all the centuries even to our time.

Latimer maintained from the pulpit that the Bible ought to be read in the language of the people. "The Author of Holy Scripture," said he, "is God himself, and this Scripture partakes of the might and eternity of its Author. There is neither king nor emperor that is not bound to obey it. Let us beware of those by-paths of human tradition, full of stones, brambles and uprooted trees. Let us follow the straight road of the Word. It does not concern us what the Fathers have done, but rather what they ought to have done."

Barnes and Frith, the faithful friends of Tyndale, arose to defend the truth. The Ridleys and Cranmer followed. These leaders in the English Reformation were men of learning, and most of them had been highly esteemed for zeal or piety in the Romish communion. Their opposition to the papacy was the result of their knowledge of the errors of the "holy see." Their acquaintance with the mysteries of Babylon, gave greater power to their testimonies against her.

"Do you know," said Latimer, "who is the most diligent bishop in England? I see you listening and hearkening that I should name him. I will tell you. It is the devil. He is never out of his diocese; you shall never find him idle. Call for him when you will, he is ever at home, he is ever at the plow. You shall never find him remiss, I warrant you. Where the devil is resident, there away with books, and up with candles; away with Bibles, and up with beads; away with the light of the gospel, and up with the light of wax

tapers, yea, at noonday; down with Christ's cross, up with the purgatory pick-purse; away with clothing the naked, the poor, the impotent; up with the decking of images and the gay garnishing of stones and stocks; down with God and his most holy Word: up with traditions, human councils, and a blinded pope. Oh that our prelates would be as diligent to sow the corn of good doctrine as Satan is to sow cockle and darnell!"

The grand principle maintained by these reformers—the same that had been held by the Waldenses, by Wycliffe, by John Huss, by Luther, Zwingli, and those who united with them—was the infallible authority of the Holy Scriptures as a rule of faith and practice. They denied the right of popes, councils, Fathers, and kings, to control the conscience in matters of religion. The Bible was their authority, and by its teaching they tested all doctrines and all claims.

Faith in God and his Word sustained these holy men as they yielded up their lives at the stake. "Be of good comfort," exclaimed Latimer to his fellow-martyr as the flames were about to silence their voices, "we shall this day light such a candle in England as, I trust, by God's grace shall never be put out."

In Scotland the seeds of truth scattered by Columba and his co-laborers had never been wholly destroyed. For hundreds of years after the churches of England submitted to Rome, those of Scotland maintained their freedom. In the twelfth century, however, popery became established here, and in no country did it exercise a more absolute sway. Nowhere was the darkness deeper. Still there came rays of light to pierce the gloom, and give promise of the coming day. The Lollards, coming from England with the Bible and the teachings of Wycliffe, did much to preserve the knowledge of the gospel, and every century had its witnesses and martyrs.

With the opening of the Great Reformation came the writings of Luther, and then Tyndale's English New Testament. Unnoticed by the hierarchy, these messengers silently traversed the mountains and valleys, kindling into new life the torch of truth so nearly extinguished in Scotland, and undoing the work which Rome for four centuries of oppression had done.

Then the blood of martyrs gave fresh impetus to the movement. The papist leaders, suddenly awakening to the danger that threatened their cause, brought to the stake some of the noblest and most honored of the sons of

Scotland. They did but erect a pulpit, from which the words of these dying witnesses were heard throughout the land, thrilling the souls of the people with an undying purpose to cast off the shackles of Rome.

Hamilton and Wishart, princely in character as in birth, with a long line of humbler disciples, yielded up their lives at the stake. But from the burning pile of Wishart there came one whom the flames were not to silence,—one who under God was to strike the death-knell of popery in Scotland.

John Knox had turned away from the traditions and mysticisms of the church, to feed upon the truths of God's Word, and the teaching of Wishart had confirmed his determination to forsake the communion of Rome, and join himself to the persecuted reformers.

Urged by his companions to take the office of preacher, he shrunk with trembling from its responsibility, and it was only after days of seclusion and painful conflict with himself that he consented. But having once accepted the position, he pressed forward with inflexible determination and undaunted courage as long as life continued. This true-hearted reformer feared not the face of man. The fires of martyrdom, blazing around him, served only to quicken his zeal to greater intensity. With the tyrant's ax held menacingly over his head, he stood his ground, striking sturdy blows on the right hand and on the left to demolish idolatry.

When brought face to face with the queen of Scotland, in whose presence the zeal of many a leader of the Protestants had abated, John Knox bore unswerving witness for the truth. He was not to be won by caresses; he quailed not before threats. The queen charged him with heresy. He had taught the people to receive a religion prohibited by the State, she declared, and had thus transgressed God's command enjoining subjects to obey their princes. Knox answered firmly:—

"As right religion received neither its origin nor authority from princes, but from the eternal God alone, are not subjects bound to frame their religion according to the tastes of their princes. For oft it is that princes, others, are the most ignorant of God's true religion. The seed of Abraham had been of the religion of Pharaoh, whose subjects they long were, I pray you, madam, what religion would there have been in the world? And if the days of the apostles had been of the religion

Roman emperors, I pray you, madam, what religion would there have been now upon the earth? . . . And so, madam, you may perceive that subjects are not bound to the religion of their princes, although they are commanded to give them reverence."

Said Mary, "You interpret the Scripture in one way, and they (the Romish teachers) interpret it in another; whom shall I believe, and who shall be judge?"

"You shall believe God, who plainly speaketh in his Word," answered the reformer; "and farther than the Word teaches you, ye shall believe neither the one nor the other. The Word of God is plain in itself, and if in any one place there be obscurity, the Holy Ghost, who never is contrary to himself, explains the same more clearly in other places, so that there can remain no doubt but unto such as are obstinately ignorant." Such were the truths that the fearless reformer, at the peril of his life, spoke in the ear of royalty. With the same undaunted courage he kept to his purpose, praying and fighting the battles of the Lord, until Scotland was free from popery.

In England the establishment of Protestantism as the national religion diminished, but did not wholly stop persecution. While many of the doctrines of Rome had been renounced, not a few of its forms were retained. The supremacy of the pope was rejected, but in his place the monarch was enthroned as the head of the church. In the service of the church there was still a wide departure from the purity and simplicity of the gospel. The great principle of religious toleration was not as yet understood. Though the horrible cruelties which Rome employed against heresy were resorted to but rarely by Protestant rulers, yet the right of every man to worship God according to the dictates of his own conscience was not acknowledged. All were required to accept the doctrines and observe the forms of worship prescribed by the established church. Dissenters suffered persecution, to a greater or less extent, for hundreds of years.

In the seventeenth century thousands of pastors were expelled from their positions. The people were forbidden, on pain of heavy fines, imprisonment, and banishment, to attend any religious meetings except such as were sanctioned by the church. Those faithful souls who could not refrain from gathering to worship God, were compelled to meet in dark alleys, in obscure garrets, and, at some seasons, in the woods at midnight. In the sheltering depths

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the forest, a temple of God's own building, those mangled and persecuted children of the Lord assembled to pour out their souls in prayer and praise. But despite all their precautions, many suffered for their faith. The jails were crowded. Families were broken up. Many were banished to foreign lands. Yet God was with his people, and persecution could not prevail to silence their testimony. Many were driven across the ocean to America, and here laid the foundations of civil and religious liberty which have been the bulwark and glory of this country.

Again, as in apostolic days, persecution turned out to the furtherance of the gospel. In a loathsome dungeon crowded with profligates and felons, John Bunyan breathed the very atmosphere of Heaven, and there he wrote his wonderful allegory of the pilgrim's journey from the land of destruction to the celestial city. For two hundred years that voice from Bedford jail has spoken with thrilling power to the hearts of men. Bunyan's "Pilgrim's Progress" and "Grace Abounding to the Chief of Sinners" have guided many feet into the path of life.

Baxter, Flavel, Alleine, and other men of talent, education, and deep Christian experience, stood up in valiant defense of the faith which was once delivered to the saints. The work accomplished by these men, proscribed and outlawed by the rulers of this world, can never perish. Flavel's "Fountain of Life" and "Method of Grace" have taught thousands how to commit the keeping of their souls to Christ. Baxter's "Reformed Pastor" has proved a blessing to many who desire a revival of the work of God, his "Saint's Everlasting Rest" has done its work in leading souls to the "rest that remaineth for the people of God."

A hundred years later, in a day of great spiritual darkness, Whitefield and the Wesleys appeared as bearers for God. Under the rule of the established church the people of England had lapsed into a state of religious declension hardly to be distinguished from heathenism. Natural religion was the favorite study of the clergy, included most of their theology. The higher classes were at piety, and prided themselves on being above what was called its fanaticism. The lower classes were groggy, rant, and abandoned to vice, while the church had no courage or faith to any longer support the cause of truth.

The great doctrine of justification by faith, taught by Luther, had been almost wholly lost.

the Romish principle of trusting to good works for salvation, had taken its place. Whitefield and the Wesleys, who were members of the established church, were sincere seekers for the favor of God, and this they had been taught was to be secured by a virtuous life and an observance of the ordinances of religion.

When Charles Wesley at one time fell ill, and anticipated that death was approaching, he was asked upon what he rested his hope of eternal life. His answer was, "I have used my best endeavors to serve God." As the friend who had put the question seemed not to be fully satisfied with his answer, Wesley thought, "What! are not my endeavors a sufficient ground of hope? Would he rob me of my endeavors? I have nothing else to trust to." Such was the dense darkness that had settled down on the church, hiding the atonement, robbing Christ of his glory, and turning the minds of men from their only hope of salvation,—the blood of the crucified Redeemer.

Wesley and his associates were led to see that true religion is seated in the heart, and that God's law extends to the thoughts as well as to the words and actions. Convinced of the necessity of holiness of heart, as well as correctness of outward deportment, they set out in earnest upon a new life. By the most diligent and prayerful efforts they endeavored to subdue the evils of the natural heart. They lived a life of self-denial, charity, and humiliation, observing with great rigor and exactness every measure which they thought could be helpful to them in obtaining what they most desired,—that holiness which could secure the favor of God. But they did not obtain the object which they sought. In vain were their endeavors to free themselves from the condemnation of sin or to break its power. It was the same struggle which Luther experienced in his cell at Erfurt. It was the same question which had tortured his soul,—*"How should man be just before God?"*

The fires of divine truth, well-nigh extinguished upon the altars of Protestantism, were to be rekindled from the ancient torch handed down the ages by the Bohemian Christians. After the Reformation, Protestantism in Bohemia had been trampled out by the hordes of Rome. All who refused to renounce the truth were forced to flee. Some of these, finding refuge in Saxony, there maintained the ancient faith. It was from the descendants of these













the result of Antinomian teaching. Many affirmed that Christ had abolished the moral law, and that Christians are therefore under no obligation to observe it; that a believer is freed from the "bondage of good works." Others, though admitting the perpetuity of the law, declared that it was unnecessary for ministers to exhort the people to obedience of its precepts, since those whom God had elected to salvation would, "by the irresistible impulse of divine grace, be led to the practice of piety and virtue," while those who were doomed to eternal reprobation "did not have it in their power to obey the divine law."

Others, also holding that "the elect cannot fall from grace or forfeit the divine favor," arrived at the still more hideous conclusion that "the wicked actions they commit are not really sinful, nor to be considered as instances of the violation of the divine law, and that consequently they have no occasion either to confess their sins or to break them off by repentance." Therefore, they declared that even one of the vilest of sins, "considered universally an enormous violation of the divine law, is not a sin in the sight of God," if committed by one of the elect, "because it is one of the essential and distinctive characteristics of the elect, that they cannot do anything which is either displeasing to God or prohibited by the law."

This monstrous doctrine is essentially the same as the Romish claim that "the pope can dispense above the law, and of wrong make right, by correcting and changing laws;" that "he can pronounce sentences and judgments in contradiction . . . to the law of God and man." Both reveal the inspiration of the same master-spirit,—of him who, even among the sinless inhabitants of Heaven, began his work of seeking to break down the righteous restraints of the law of God.

The doctrine of the divine decrees, unalterably fixing the character of men, had led many to a virtual rejection of the law of God. Wesley steadfastly opposed the errors of the Antinomian teachers, and showed that this doctrine which led to Antinomianism was contrary to the Scriptures. "The grace of God that bringeth salvation hath appeared to *all men*." "This is good and acceptable in the sight of God our Saviour, who will have *all men* to be saved, and to come unto the knowledge of the truth. For there is *one* God, and one mediator between God and *man*, the *man*

• The -  
Christ Jesus, who gave himself a ransom for all." The  
spirit of God is freely bestowed, to enable every man to  
stand upon the means of salvation. Thus Christ, "the tri-  
umphant," "Lighteth every man that cometh into the world  
in the gift of life."

In answer to the claim that at the death of Christ the  
precepts of the decalogue had been abolished with the  
ceremonial law, Wesley said: "The moral law, contained in  
the ten commandments, and enforced by the prophets, he  
did not take away. It was not the design of his coming to  
revoke any part of this. This is a law which never can be  
broken, which 'stands fast as the faithful witness in Heav-  
en.' . . . This was from the beginning of the world, being  
'written not on tables of stone,' but on the hearts of all  
the children of men, when they came out of the hands  
of the Creator. And, however the letters once written by  
the finger of God are now in a great measure defaced by  
sin, yet can they not wholly be blotted out, while we have  
any consciousness of good and evil. Every part of this law  
must remain in force upon all mankind, and in all ages; as  
not depending either on time or place, or any other circum-  
stances liable to change, but on the nature of God, and the  
nature of man, and their unchangeable relation to each  
other.

"I am not come to destroy, but to fulfill." . . . Without  
question his meaning in this place is (consistently with  
that goes before and follows after),—I am come to esta-  
lish it in its fullness, in spite of all the glosses of men; I  
come to place in a full and clear view whatsoever was  
and obscure therein; I am come to declare the true and  
import of every part of it; to show the length and breadth  
the entire extent, of every commandment contained  
in, and the height and depth, the inconceivable puri-  
tude of it in all its branches."

Wesley declared the perfect harmony of the law and  
gospel. "There is, therefore, the closest connection to  
be conceived, between the law and the gospel. On  
the one hand, the law continually makes way for and points  
to the gospel; on the other, the gospel continually leads  
to a more exact fulfilling of the law. The law, for  
example, requires us to love God, to love our neighbor, to  
be humble, or holy. We feel that we are not suffi-

Titus 2:11; 1 Tim. 2:3-6.

John 1

these things; yea, that 'with man this is impossible;' but we see a promise of God to give us that love, and to make us humble, meek, and holy; we lay hold of this gospel, of these glad tidings; it is done to us according to our faith; and the righteousness of the law is fulfilled in us, 'through faith which is in Christ Jesus.'"

"In the highest rank of the enemies of the gospel of Christ," said Wesley, "are they who openly and explicitly 'judge the law' itself, and 'speak evil of the law;' who teach men to break (to dissolve, to loose, to untie the obligation of) not one only, whether of the least or of the greatest, but all the commandments at a stroke." "The most surprising of all the circumstances that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, 'Hail, Master, and kissed him.' And he may as justly say to every one of them, 'Betrayest thou the Son of man with a kiss?' It is no other than betraying him with a kiss, to talk of his blood, and take away his crown; to set light by any part of his law, under pretense of advancing his gospel. Nor indeed can anyone escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God."

To those who urged that "the preaching of the gospel answers all the ends of the law," Wesley replied: "This we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin, the awakening those who are still asleep on the brink of hell." The apostle Paul declares that "by the law is the knowledge of sin;" and not until man is convicted of sin, will he truly feel his need of the atoning blood of Christ. "'They that be whole,' as our Lord himself observes, 'need not a physician, but they that are sick.' It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken."

Thus while preaching the gospel of the grace of God, Wesley, like his Master, sought to "magnify the law, and make it honorable." Faithfully did he accomplish the work



## • *The Great Controversy*

en him of God, and glorious were the results which he as permitted to behold. At the close of his long life of more than fourscore years—above half a century spent in itinerant ministry—his avowed adherents numbered more than half a million souls. But the multitude that through his labors had been lifted from the ruin and degradation of sin to a higher and a purer life, and the number who by his teaching had attained to a deeper and richer experience, will never be known till the whole family of the redeemed shall be gathered into the kingdom of God. His life presents a lesson of priceless worth to every Christian. Would that the faith and humility, the untiring zeal, self-sacrifice and devotion of this servant of Christ, might be reflected in the churches of to-day!



overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. . . . And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them."

The periods here mentioned—"forty and two months," and "a thousand two hundred and threescore days"—are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began with the establishment of the papacy in A. D. 538, and would therefore terminate in 1798. At that time a French army entered Rome, and made the pope a prisoner, and he died in exile. Though a new pope was soon afterward elected, the papal hierarchy has never since been able to wield the power which it before possessed.

The persecution of the church did not continue throughout the entire period of the 1260 years. God in mercy to his people cut short the time of their fiery trial. In foretelling the "great tribulation" to befall the church, the Saviour said, "Except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened." Through the influence of the Reformation, the persecution was brought to an end prior to 1798.

Concerning the two witnesses, the prophet declares further, "These are the two olive-trees, and the two candlesticks standing before the God of the earth." "The Word," said the psalmist, "is a lamp unto my feet, and light unto my path." The two witnesses represent the Scriptures of the Old and the New Testament. Both are important testimonies to the origin and perpetuity of the law of God. Both are witnesses also to the plan of salvation. The types, sacrifices, and prophecies of the Old Testament point forward to a Saviour to come. The Gospels and Epistles of the New Testament tell of a Saviour who has come in the exact manner foretold by type and prophecy.

"They shall prophesy a thousand two hundred and

<sup>2</sup>Rev. 11:2-11.

<sup>3</sup>Rev. 11:4; Ps. 119:105.

<sup>4</sup>Matt. 24:22.



and condemn all whom this unerring test shall declare wanting.

"When they shall have finished (are finishing) their testimony." The period when the two witnesses were to prophesy clothed in sackcloth ended in 1798. As they were approaching the termination of their work in obscurity, war was to be made upon them by the power represented as "the beast that ascendeth out of the bottomless pit." In many of the nations of Europe the powers that ruled in Church and State had for centuries been controlled by Satan, through the medium of the papacy. But here is brought to view a new manifestation of Satanic power.

It had been Rome's policy, under a profession of reverence for the Bible, to keep it locked up in an unknown tongue, and hidden away from the people. Under her rule the witnesses prophesied, "clothed in sackcloth." But another power—the beast from the bottomless pit—was to arise to make open, avowed war upon the Word of God.

The "great city" in whose streets the witnesses are slain, and where their dead bodies lie, "is spiritually Egypt." Of all nations presented in Bible history, Egypt most boldly denied the existence of the living God, and resisted his commands. No monarch ever ventured upon more open and high-handed rebellion against the authority of Heaven than did the king of Egypt. When the message was brought him by Moses, in the name of the Lord, Pharaoh proudly answered, "Who is Jehovah, that I should obey his voice? let Israel go? I know not Jehovah, neither will I let Israel go." This is atheism; and the nation represented by Egypt would give voice to a similar denial of the claims of the living God, and would manifest a like spirit of unbelief and defiance. The "great city" is also compared, "spiritually to Sodom. The corruption of Sodom in breaking the law of God was especially manifested in licentiousness. And sin was also to be a pre-eminent characteristic of the nation that should fulfill the specifications of this scripture.

According to the words of the prophet, then, a few years before the year 1798 some power of Satanic origin, of the character would rise to make war upon the Bible. In the land where the testimony of God's two witnesses thus be silenced, there would be manifest the atheism of the Pharaoh, and the licentiousness of Sodom.

This prophecy has received a most exact and

fulfillment in the history of France. During the Revolution of 1793, "the world for the first time heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of the Deity." "France is the only nation in the world concerning which the authentic record survives, that as a nation she lifted her hand in open rebellion against the Author of the universe. Plenty of blasphemers, plenty of infidels, there have been, and still continue to be, in England, Germany, Spain, and elsewhere; but France stands apart in the world's history as the single State which, by the decree of her legislative assembly, pronounced that there was no God, and of which the entire population of the capital, and a vast majority elsewhere, women as well as men, danced and sang with joy in accepting the announcement."

France presented also the characteristic which especially distinguished Sodom. During the Revolution there was manifest a state of moral debasement and corruption similar to that which brought destruction upon the cities of the plain. And the historian presents together the atheism and licentiousness of France, as it is given in the prophecy: "Intimately connected with these laws affecting religion was that which reduced the union of marriage—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society—to a state of mere civil contract of a transitory character, which any two persons might engage in and cast loose at pleasure. . . . If fiends had set themselves at work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage. . . . Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as the 'sacrament of adultery.'"

"Where also our Lord was crucified." This specification of the prophecy was also fulfilled by France. In no land had the spirit of enmity against Christ been more strikingly displayed. In no country had the truth encountered more bitter and cruel opposition. In the persecution which

France had visited upon the confessors of the gospel, she had crucified Christ in the person of his disciples.

Century after century the blood of the saints had been shed. While the Waldenses laid down their lives upon the mountains of Piedmont "for the Word of God, and for the testimony of Jesus Christ," similar witness to the truth had been borne by their brethren, the Albigenses of France. In the days of the Reformation, its disciples had been put to death with horrible tortures. King and nobles, high-born women and delicate maidens, the pride and chivalry of the nation, had feasted their eyes upon the agonies of the martyrs of Jesus. The brave Huguenots, battling for those rights which the human heart holds most sacred, had poured out their blood on many a hard-fought field. The Protestants were counted as outlaws, a price was set upon their heads, and they were hunted down like wild beasts.

The "Church in the Desert," the few descendants of the ancient Christians that still lingered in France in the eighteenth century, hiding away in the mountains of the south, still cherished the faith of their fathers. As they ventured to meet by night on mountain-side or lonely moor, they were chased by dragoons, and dragged away to life-long slavery in the galleys. "The purest, the most refined, and the most intelligent of the French, were chained, in horrible torture, amidst robbers and assassins." Others, more mercifully dealt with, were shot down in cold blood, as, unarmed and helpless, they fell upon their knees in prayer. Hundreds of aged men, defenseless women, and innocent children were left dead upon the earth at their place of meeting. In traversing the mountain-side or the forest, where they had been accustomed to assemble, it was not unusual to find "at every four paces dead bodies dotting the sward, and corpses hanging suspended from the trees." Their country, "laid waste with the sword, the axe, the fagot, was converted into a vast, gloomy wilderness. These atrocities were not committed during the Dark Ages, but in that brilliant era "when science was cultivated, and letters flourished; when the divines of the court and the capital were learned and eloquent men, who greatly affected the graces of meekness and charity."

But blackest in the black catalogue of crime, more horrible among the fiendish deeds of all the dread centuries, was the St. Bartholomew Massacre. The wo

still recalls with shuddering horror the scenes of that most cowardly and cruel onslaught. The king of France, urged on by Romish priests and prelates, lent his sanction to the dreadful work. The great bell of the palace, tolling at dead of night, was a signal for the slaughter. Protestants by thousands, sleeping quietly in their homes, trusting to the pledged honor of their king, were dragged forth without a warning, and murdered in cold blood.

Satan, in the person of the Roman zealots, led the van. As Christ was the invisible leader of his people from Egyptian bondage, so was Satan the unseen leader of his subjects in this horrible work of multiplying martyrs. For seven days the massacre was continued in Paris, the first three with inconceivable fury. And it was not confined to the city itself, but by special order of the king extended to all provinces and towns where Protestants were found. Neither age nor sex was respected. Neither the innocent babe nor the man of gray hairs was spared. Noble and peasant, old and young, mother and child, were cut down together. Throughout France the butchery continued for two months. Seventy thousand of the very flower of the nation perished.

"The pope, Gregory XIII., received the news of the fate of the Huguenots with unbounded joy. The wish of his heart had been gratified, and Charles IX. was now his favorite son. Rome rang with rejoicings. The guns of the castle of St. Angelo gave forth a joyous salute; the bells sounded from every tower: bonfires blazed throughout the night; and Gregory, attended by his cardinals and priests, led the magnificent procession to the church of St. Louis, where the cardinal of Lorraine chanted a *Te Deum*. The cry of the dying host in France was gentle harmony to the court of Rome. A medal was struck to commemorate the glorious massacre: a picture, which still exists in the Vatican, was painted, representing the chief events of St. Bartholomew. The pope, eager to show his gratitude to Charles for his dutiful conduct, sent him the Golden Rose; and from the pulpits of Rome eloquent preachers celebrated Charles, Catherine, and the Guises as the new founders of the papal church."

The same master-spirit that urged on the St. Bartholomew Massacre led also in the scenes of the Revolution. Jesus Christ was declared to be an impostor, and the rallying cry of the French infidels was, "Crush the Wretch," meaning Christ. Heaven-daring blasphemy and



ominable wickedness went hand in hand, and the basest of men, the most abandoned monsters of cruelty and vice, were most highly exalted. In all this, supreme homage was paid to Satan; while Christ, in his characteristics of truth, purity, and unselfish love, was crucified.

"The beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them." The atheistical power that ruled in France during the Revolution and the reign of terror, did wage such a war upon the Bible as the world had never witnessed. The Word of God was prohibited by the national assembly. Bibles were collected and publicly burned with every possible manifestation of scorn. The law of God was trampled under foot. The institutions of the Bible were abolished. The weekly rest-day was set aside, and in its stead every tenth day was devoted to reveling and blasphemy. Baptism and the communion were prohibited. And announcements posted conspicuously over the burial-places declared death to be an eternal sleep.

The fear of God was said to be so far from the beginning of wisdom that it was the beginning of folly. All religious worship was prohibited, except that of liberty and the country. "The constitutional bishop of Paris was brought forward to play the principal part in the most impudent and scandalous farce ever enacted in the face of a national representation. . . . He was brought forward in full procession, to declare to the convention that religion which he had taught so many years was, in every respect, a piece of priestcraft, which had no foundation either in history or in sacred truth. He disowned in solemn and explicit terms the existence of the Deity, to whom worship he had been consecrated, and devoted himself to the homage of liberty, equality, virtue and morality. He then laid on the table his episcopal decorations, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate."

"And they that dwell upon the earth shall rejoice, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwell upon the earth." Infidel France had silenced the reprover of God's two witnesses. The Word of truth lay dead in the streets, and those who hated the restrictions and commands of God's law were jubilant. Men publicly blasphemed the King of Heaven. Like the sinners of old, they cried,



new vows for the prosperity of the armies of the Republic; there we will abandon the worship of inanimate idols for that of Reason—this animated image, the masterpiece of creation.”

When the goddess was brought into the convention, the orator took her by the hand, and turning to the assembly said: “Mortals, cease to tremble before the powerless thunders of a God whom your fears have created. Henceforth acknowledge no divinity but Reason. I offer you its noblest and purest image; if you must have idols, sacrifice only to such as this. . . . Fall before the august senate of freedom, veil of Reason.”

“The goddess, after being embraced by the president, was mounted on a magnificent car, and conducted, amidst an immense crowd, to the cathedral of Notre Dame, to take the place of the Deity. Then she was elevated on the high altar, and received the adoration of all present.”

This was followed, not long afterward, by the public burning of the Bible. And “the popular society of the museum entered the hall of the municipality, exclaiming, *Vive la Raison!* and carrying on the top of a pole the half-burned remains of several books, among others the breviaries of the Old and New Testaments, which ‘expiated in a great fire,’ said the president, ‘all the fooleries which they have made the human race commit.’”

It was popery that had begun the work which atheism was completing. The policy of Rome had wrought out those conditions, social, political, and religious, that were hurrying France on to ruin. A writer, speaking of the errors of the Revolution, says: “Those excesses are in truth to be charged upon the throne and the church.” In strict justice they are to be charged upon the church. Popery had poisoned the minds of kings against the Reformation, as an enemy to the crown, an element of discord that would be fatal to the peace and harmony of the nation. It was the genius of Rome that by this means inspired the direst cruelty and the most galling oppression which proceeded from the throne.

The spirit of liberty went with the Bible. Wherever the gospel was received, the minds of the people were awakened. They began to cast off the shackles that had held them bondslaves of ignorance, vice, and superstition. They began to think and act as men. Monarchs saw it, and trembled for their despotism.

Rome was not slow to inflame their jealous fears. Said

the pope to the regent of France in 1523: "This mania (Protestantism) will not only destroy religion, but all principalities, nobilities, laws, orders, and ranks besides." A few years later a papist dignitary warned the king, "If you wish to preserve your sovereign rights intact; if you wish to keep the nations submitted to you in tranquillity, manfully defend the Catholic faith, and subdue all its enemies by your arms." And theologians appealed to the prejudices of the people by declaring that the Protestant doctrine "entices men away to novelties and folly; it robs the king of the devoted affection of his subjects, and devastates both Church and State." Thus Rome succeeded in arraying France against the Reformation. "It was to uphold the throne, preserve the nobles, and maintain the laws, that the sword of persecution was first unsheathed in France."

Little did the rulers of the land foresee the results of that fateful policy. The teaching of the Bible would have implanted in the minds and hearts of the people those principles of justice, temperance, truth, equity, and benevolence which are the very corner-stone of a nation's prosperity. "Righteousness exalteth a nation." Thereby "the throne is established."<sup>1</sup> "The work of righteousness shall be peace;" and the effect, "quietness and assurance forever."<sup>2</sup> He who obeys the divine law will most truly respect and obey the laws of his country. He who fears God will honor the king in the exercise of all just and legitimate authority. But unhappy France prohibited the Bible, and banned its disciples. Century after century, men of principle and integrity, men of intellectual acuteness and moral strength, who had the courage to avow their convictions, and the faith to suffer for the truth,—for centuries these men toiled as slaves in the galleys, perished at the stake, or rotted in dungeon cells. Thousands upon thousands found safety in flight; and this continued for two hundred and fifty years after the opening of the Reformation.

"Scarcely was there a generation of Frenchmen during that long period that did not witness the disciples of the gospel fleeing before the insane fury of the persecutor, and carrying with them the intelligence, the arts, the industry, the order, in which, as a rule, they pre-eminently excelled, to enrich the land in which they found an asylum. And in proportion as they replenished other countries with these

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good gifts, did they empty their own of them. If all that was now driven away had been retained in France; if, during these three hundred years, the industrial skill of the exiles had been cultivating her soil; if, during these three hundred years, their artistic bent had been improving her manufactures; if, during these three hundred years, their creative genius and analytic power had been enriching her literature and cultivating her science; if their wisdom had been guiding her councils, their bravery fighting her battles, their equity framing her laws, and the religion of the Bible strengthening the intellect and governing the conscience of her people, what a glory would at this day have encompassed France! What a great, prosperous, and happy country—a pattern to the nations—would she have been!

"But a blind and inexorable bigotry chased from her soil every teacher of virtue, every champion of order, every honest defender of the throne; it said to the men of earth, Choose which you will have, a stake or exile. At the ruin of the State was complete; there remained no conscience to be proscribed; no more religion to be dragged to the stake; no more patriotism to be chased to banishment." And the Revolution, with all its horrors, the dire result.

"With the flight of the Huguenots a general settled upon France. Flourishing manufacturing cities into decay; fertile districts returned to their native wilderness; intellectual dullness and moral declension succeeded; a period of unwonted progress. Paris became one vast house, and it is estimated that, at the breaking of the Revolution, two hundred thousand paupers claimed from the hands of the king. The Jesuits alone flooded the decaying nation, and ruled with dreadful tyranny the churches and schools, the prisons and the galleys.

The gospel would have brought to France those political and social problems that baffled her clergy, her king, and her legislators, plunged the nation into anarchy and ruin. But the domination of Rome, the people had lost the blessed lessons of self-sacrifice and unselfishness that had been led away from the practice of self-interest for the good of others. The rich had found no relief from the oppression of the poor, the poor no help from the rich, and degradation. The selfishness of the wealthy grew more and more apparent and

centuries the greed and profligacy of the noble resulted in grinding extortion toward the peasant. The rich wronged the poor, and the poor hated the rich.

In many provinces the estates were held by the nobles, and the laboring classes were only tenants; they were at the mercy of their landlords, and were forced to submit to their exorbitant demands. The burden of supporting both the Church and the State fell upon the middle and lower classes, who were heavily taxed by the civil authorities and by the clergy. "The pleasure of the nobles was considered the supreme law; the farmers and the peasants might starve, for aught their oppressors cared. . . . The people were compelled at every turn to consult the exclusive interest of the landlord. The lives of the agricultural laborers were lives of incessant work and unrelieved misery; their complaints, if they ever dared to complain, were treated with insolent contempt. The courts of justice would always listen to a noble as against a peasant; bribes were notoriously accepted by the judges; and the merest caprice of the aristocracy had the force of law, by virtue of this system of universal corruption. Of the taxes wrung from the commonalty, by the secular magnates on the one hand, the clergy on the other, not half ever found its way into the royal or episcopal treasury; the rest was squandered in profligate self-indulgence. And the men who thus impoverished their fellow-subjects were themselves exempt from taxation, and entitled by law or custom to all the appointments of the State. The privileged classes numbered a hundred and fifty thousand, and for their gratification millions were condemned to hopeless and degrading lives."

The court was given up to luxury and profligacy. There was little confidence existing between the people and the rulers. Suspicion fastened upon all the measures of the government, as designing and selfish. For more than half a century before the time of the Revolution, the throne was occupied by Louis XV., who even in those evil times was distinguished as an indolent, frivolous, and sensual monarch. With a depraved and cruel aristocracy and an impoverished and ignorant lower class, the State financially embarrassed, and the people exasperated, it needed no prophet's eye to foresee a terrible impending outbreak. To the warnings of his counselors the king was accustomed to reply, "Try to make things go on as long as I am likely to live; after my death it may be as it will." It was in vain that the necessity of reform was urged. He saw the evils, but

## • The Great Controversy

neither the courage nor the power to meet them. The  
m awaiting France was but too truly pictured in his  
plent and selfish answer,—“After me the deluge!”  
By working upon the jealousy of the kings and the ruling  
sses, Rome had influenced them to keep the people in  
bondage, well knowing that the State would thus be weak-  
ned, and purposing by this means to fasten both rulers  
nd people in her thrall. With far-sighted policy she per-  
ceived that in order to enslave men effectually, the shackles  
must be bound upon their souls; that the surest way to  
prevent them from escaping their bondage was to render  
them incapable of freedom. A thousand-fold more terrible  
than the physical suffering which resulted from her policy  
was the moral degradation. Deprived of the Bible, an  
abandoned to the teachings of bigotry and selfishness, the  
people were shrouded in ignorance and superstition, and  
sunken in vice, so that they were wholly unfitted for  
self-government.

But the outworking of all this was widely different from  
what Rome had purposed. Instead of holding the masses in  
a blind submission to her dogmas, her work resulted in  
making them infidels and revolutionists. Romanism they  
despised as priestcraft. They beheld the clergy as a party  
to their oppression. The only god they knew was the god of  
Rome; her teaching was their only religion. They regarded  
her greed and cruelty as the legitimate fruit of the Bible  
and they would have none of it.

Rome had misrepresented the character of God, and  
perverted his requirements, and now men rejected both the  
Bible and its Author. She had required a blind faith in her  
dogmas, under the pretended sanction of the Scriptures. In  
the reaction, Voltaire and his associates cast aside God's  
Word altogether, and spread everywhere the poison of  
infidelity. Rome had ground down the people under the  
iron heel; and now the masses, degraded and brutalized by  
their recoil from her tyranny cast off all restraint. Enra-  
ged at the glittering cheat to which they had so long paid  
age, they rejected truth and falsehood together;  
mistaking license for liberty, the slaves of vice exulted  
in their imagined freedom.

At the opening of the Revolution, by a concession  
king, the people were granted a representation exc  
that of the nobles and the clergy combined. The  
balance of power was in their hands; but they w  
prepared to use it with wisdom and moderation. E



## • The Great Controversy

rears of pay, the Parisians were starving, the prisons were laid waste by brigands, and civilization was just extinguished in anarchy and license."

All too well the people had learned the lessons of cruelty and torture which Rome had so diligently taught. A day of retribution at last had come. It was not now the disciples of Jesus that were thrust into dungeons and dragged to the stake. Long ago these had perished or been driven into exile. Unsparing Rome now felt the deadly power of those whom she had trained to delight in deeds of blood. "The example of persecution which the clergy of France had exhibited for so many ages, was now retorted upon them with signal vigor. The scaffolds ran red with the blood of the priests. The galleys and the prisons, once crowded with Huguenots, were now filled with their persecutors. Chained to the bench and toiling at the oar, the Roman Catholic clergy experienced all those woes which their church has so freely inflicted on the gentle heretics."

"Then came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbors, or say his prayers . . . without danger of committing a capital crime; when spies lurked in every corner; when the guillotine was long and hard at work every morning; when the jails were filled as close as the holds of a slave-ship; when the gutters ran foaming with blood into the Seine. . . . While the daily wagon-loads of victims were carried to their doom through the streets of Paris, the proconsuls, whom the sovereign committee had sent forth to the departments, reveled in an extravagance of cruelty unknown even in the capital. The knife of the deadly machine rose and fell too slow for their work of slaughter. Long rows of captives were mowed down with grape-shot. Holborn was made in the bottom of crowded barges. Lyons was turned into a desert. At Arras even the cruel mercy of speedy death was denied to the prisoners. All down the Loire, from Saumur to the sea, great flocks of crows and kites feasted on naked corpses, twined together in embraces. No mercy was shown to sex or age. The number of young lads and of girls of seventeen who were murdered by that execrable government is to be reckoned by hundreds. Babies torn from the breast were tossed pike to pike along the Jacobin ranks." In the short space of ten years, millions of human beings perished.

All this was as Satan would have it. This was w



## *The Great Controversy*

set aside by the national council. And in the reign of terror which followed, the working of cause and effect was to be seen by all.

When France publicly prohibited the Bible, wicked men and spirits of darkness exulted in their attainment of the object so long desired,—a kingdom free from the restraints of the law of God. Because sentence against an evil work is not speedily executed, therefore the heart of the sons of men was “fully set in them to do evil.”<sup>14</sup> But the transgression of a just and righteous law must inevitably result in misery and ruin. Though not visited at once with judgments, the wickedness of men was nevertheless surely working out their doom. Centuries of apostasy and crime had been treasuring up wrath against the day of retribution; and when their iniquity was full, the despisers of God learned too late that it is a fearful thing to have worn out the divine patience. The restraining Spirit of God, which imposes a check upon the cruel power of Satan, was in a great measure removed, and he whose only delight is the wretchedness of men, was permitted to work his will. Those who had chosen the service of rebellion, were left to reap its fruits, until the land was filled with crimes too horrible for pen to trace. From devastated provinces and ruined cities a terrible cry was heard.—a cry of bitterest anguish. France was shaken as if by an earthquake. Religion, law, social order, the family, the State, and the Church,—all were smitten down by the impious hand that had been lifted against the law of God. Truly spake the wise man: “The wicked shall fall by his own wickedness.”<sup>15</sup> “Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked.”<sup>16</sup> “They hated knowledge, and did not choose the fear of the Lord;” “therefore shall they eat of the fruit of their own way, and be filled with their own devices.”<sup>17</sup>

God’s faithful witnesses, slain by the blasphemous power that “ascendeth out of the bottomless pit,” were long to remain silent. “After three days and a half, Spirit of life from God entered into them, and they sprang upon their feet; and great fear fell upon them which saw them.”<sup>18</sup> It was in 1793 that the decree which prohibited the Bible passed the French Assembly. Three years

<sup>14</sup>Eccl. 8:11-13.

<sup>15</sup>Rev. 11:11. <sup>16</sup>Prov. 1:29, 31.

half later a resolution rescinding the decree, and granting toleration to the Scriptures, was adopted by the same body. The world stood aghast at the enormity of guilt which had resulted from a rejection of the Sacred Oracles, and men recognized the necessity of faith in God and his Word as the foundation of virtue and morality. Saith the Lord, "Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted up thine eyes on high? even against the Holy One of Israel."<sup>11</sup> "Therefore, behold, I will this once cause them to know, I will cause them to know mine hand and my might; and they shall know that my name is Jehovah."<sup>12</sup>

Concerning the two witnesses the prophet declares further: "And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."<sup>13</sup> Since France made war upon God's two witnesses, they have been honored as never before. In 1804 the British and Foreign Bible Society was organized. This was followed by similar organizations, with numerous branches, upon the continent of Europe. In 1816, the American Bible Society was founded. When the British Society was formed, the Bible had been printed and circulated in fifty tongues. It has since been translated into more than two hundred languages and dialects. By the efforts of Bible societies, since 1804, more than 187,000,000 copies of the Bible have been circulated.

For the fifty years preceding 1792, little attention was given to the work of foreign missions. No new societies were formed, and there were but few churches that made any effort for the spread of Christianity in heathen lands. But toward the close of the eighteenth century a great change took place. Men became dissatisfied with the results of rationalism, and realized the necessity of divine revelation and experimental religion. The devoted Carey, who in 1793 became the first English missionary to India, kindled anew the flame of missionary effort in England. In America, twenty years later, the zeal of a society of students, among whom was Adoniram Judson, resulted in the formation of the American Board of Foreign Missions, under whose auspices Judson went as a missionary from the United States to Burmah. From this time the work of foreign missions attained an unprecedented growth.



The improvements in printing have given an impetus to the work of circulating the Bible. The increased facilities for communication between different countries, the breaking down of ancient barriers of prejudice and national exclusiveness, and the loss of secular power by the pontiff of Rome, have opened the way for the entrance of the Word of God. For some years the Bible has been sold without restraint in the streets of Rome, and it has now been carried to every part of the habitable globe.

The infidel Voltaire once boastingly said, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." A century has passed since his death. Millions have joined in the war upon the Bible. But it is far from being destroyed, that where there were a hundred in Voltaire's time, there are now ten thousand, yet of an early reformer concerning the Book of God. In the words of an early reformer concerning the Christian church, the Bible is an anvil that has worn out many hammers. "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee shall be brought down to silence, and thou shalt condemn them."

"The Word of our God shall stand forever." "The commandments are sure. They stand fast forever and are done in truth and uprightness." "Whatever is founded upon the rock of God's immutability shall stand forever."

## Chapter 16

### THE PILGRIM FATHERS

THE ENGLISH REFORMERS, WHILE renouncing the doctrines of Romanism, had retained many of its forms. Thus though the authority and the creed of Rome were rejected, not a few of her customs and ceremonies were incorporated into the worship of the Church of England. It was claimed that these things were not commanded in Scripture, and hence were non-essential, yet not being forbidden, they were not intrinsically evil. Their observance tended to narrow the gulf which separated the reformed churches from Rome, and it was urged that they would promote the acceptance of the Protestant faith by Romanists.

To the conservative and compromising, these arguments seemed conclusive. But there was another class that did not so judge. The fact that these customs tended to bridge the chasm between Rome and the Reformation, was in their view a conclusive argument against retaining them. They looked upon them as badges of the slavery from which they had been delivered, and to which they had no disposition to return. They reasoned that God has in his Word established the regulations governing his worship, and that men are not at liberty to add to these or to detract from them. The very beginning of the great apostasy was in seeking to supplement the authority of God by that of the church. Rome began by enjoining what God had not forbidden, and she ended by forbidding what he had explicitly enjoined.

Many earnestly desired to return to the purity and simplicity which characterized the primitive church. They regarded many of the established customs of the English church as monuments of idolatry, and they could not in conscience unite in her worship. But the church, being supported by the civil authority, would permit no dissent from her forms. Attendance upon her service was required by law, and unauthorized assemblies for religious worship were prohibited, under penalty of imprisonment, exile, and death.

At the opening of the seventeenth century the monarch who had just ascended the throne of England declared his determination to make the Puritans "conform, or herry

them out of the land, or else worse." Hunted, persecuted, and imprisoned, they could discern in the future no promise of better days, and many yielded to the conviction that for such as would serve God according to the dictates of their conscience, "England had ceased forever to be a habitable spot." Some at last determined to seek refuge in Holland. Difficulties, losses, and imprisonment were encountered. Their purposes were thwarted, and they were betrayed into the hands of their enemies. But steadfast perseverance finally conquered, and they found shelter on the friendly shores of the Dutch Republic.

In their flight they had left their houses, their goods, and their means of livelihood. They were strangers in a strange land, among a people of different language and customs. They were forced to resort to new and untried occupations to earn their bread. Middle-aged men, who had spent their lives in tilling the soil, had now to learn mechanical trades. But they cheerfully accepted the situation, and lost no time in idleness or repining. Though often pinched with poverty, they thanked God for the blessings which were still granted them, and found their joy in unmolested spiritual communion. "They knew they were pilgrims, and looked not much on those things, but lifted up their eyes to Heaven, their dearest country, and quieted their spirits."

In the midst of exile and hardship, their love and faith waxed strong. They trusted the Lord's promises, and he did not fail them in time of need. His angels were by their side, to encourage and support them. And when God's hand seemed pointing them across the sea, to a land where they might find for themselves a State, and leave to their children the precious heritage of religious liberty, they went forward, without shrinking, in the path of Providence.

God had permitted trials to come upon his people to prepare them for the accomplishment of his gracious purpose toward them. The church had been brought low, that she might be exalted. God was about to display his power in her behalf, to give to the world another evidence that he will not forsake those who trust in him. He had overruled events to cause the wrath of Satan and the plots of evil men to advance his glory, and to bring his people to a place of security. Persecution and exile were opening the way to freedom.

When first constrained to separate from the English church, the Puritans had joined themselves together by a

been done in England by different kings and queens, and by the different popes and councils in the Roman Church; so that belief would become a heap of confusion."

Attendance at the services of the established church was required under a penalty of fine or imprisonment. "Williams reprobated the law; the worst statute of the English code was that which did not enforce attendance upon the parish church. To compel men to unite with those of different creed, he regarded as an open violation of their natural rights; to drag to public worship the irreligious and the unwilling, seemed like requiring hypocrisy. 'No one,' he said, 'should be forced to worship, or to maintain worship, against his own consent.' 'What!' exclaimed his antagonist, amazed at his tenets, 'is not the laborer worth of his hire?' 'Yes,' replied he, 'from those who hire him.'"

Roger Williams was respected and beloved as a faithful minister, a man of rare gifts, of unbending integrity and true benevolence; yet his steadfast denial of the right of civil magistrates to authority over the church, and his demand for religious liberty, could not be tolerated. The application of this new doctrine, it was urged, would "subvert the fundamental state and government of the country." He was sentenced to banishment from the colonies, and finally, to avoid arrest, he was forced to flee amid the cold and storms of winter, into the unbroke forest.

"For fourteen weeks," he says, "I was sorely tossed in a bitter season, not knowing what bread or bed did mean. 'But the ravens fed me in the wilderness;' and a hollow tree often served him for a shelter. Thus he continued his painful flight through the snow and the trackless forest until he found refuge with an Indian tribe whose confidence and affection he had won while endeavoring to teach them the truths of the gospel.

Making his way at last, after months of change and wandering, to the shores of Narragansett Bay, he there laid the foundation of the first State of modern times that in the fullest sense recognized the right of religious freedom. The fundamental principle of Roger Williams' colony, was "that every man should have the right to worship God according to the light of his conscience." His little State Rhode Island, became the asylum of the oppressed, and it increased and prospered until its foundation principles—civil and religious liberty—became the corner-stones of the American Republic.

In that grand old document which our forefathers set forth as their bill of rights—the Declaration of Independence—they declared: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness. And the Constitution guarantees, in the most explicit terms, the inviolability of conscience: "No religious test shall ever be required as a qualification to any office of public trust under the United States." "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

"The framers of the Constitution recognized the eternal principle that man's relation to his God is above human legislation, and his right of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own bosom. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an aborn principle which nothing can eradicate."

As the tidings spread through the countries of Europe of a land where every man might enjoy the fruit of his own labor, and obey the convictions of his conscience, thousands flocked to the shores of the New World. Colonies rapidly multiplied. "Massachusetts, by special law, offered free welcome and aid, at the public cost, to Christians of any nationality who might fly beyond the Atlantic to escape from wars or famine, or the oppression of their persecutors." Thus the fugitive and the down-trodden were by statute, made the guests of the commonwealth." Twenty years from the first landing at Plymouth, as many as ten thousand Pilgrims were settled in New England.

To secure the object which they sought, "they were content to earn a bare subsistence by a life of frugality and toil. They asked nothing from the soil but the reasonable returns of their own labor. No golden vision threw a deceitful halo around their path. . . . They were content with the slow but steady progress of their social polity. They patiently endured the privations of the wilderness, watering the tree of liberty with their tears, and with the sweat of their brow, till it took deep root in the land."

The Bible was held as the foundation of faith, the source

of wisdom, and the charter of liberty. Its principles were diligently taught in the home, in the school, and in the church, and its fruits were manifest in thrift, intelligence, purity, and temperance. One might be for years a dweller in the Puritan settlements, and not "see a drunkard, nor hear an oath, nor meet a beggar." It was demonstrated that the principles of the Bible are the surest safeguards of national greatness. The feeble and isolated colonies grew to a confederation of powerful States, and the world marked with wonder the peace and prosperity of "a church without a pope, and a State without a king."

But continually increasing numbers were attracted to the shores of America, actuated by motives widely different from those of the first Pilgrims. Though the primitive faith and purity exerted a widespread and moulding power, yet its influence became less and less as the numbers increased of those who sought only worldly advantage.

The regulation adopted by the early colonists, of permitting only members of the church to vote or to hold office in the civil government, led to most pernicious results. This measure had been accepted as a means of preserving the purity of the State, but it resulted in the corruption of the church. A profession of religion being the condition of suffrage and office-holding, many, actuated solely by motives of worldly policy, united with the church, without a change of heart. Thus the churches came to consist, to a considerable extent, of unconverted persons; and even in the ministry were those who not only held errors of doctrine, but who were ignorant of the renewing power of the Holy Spirit. Thus again was demonstrated the evil results, so often witnessed in the history of the church from the days of Constantine to the present of attempting to build up the church by the aid of the State, of appealing to the secular power in support of the gospel of Him who declared, "My kingdom is not of this world." The union of the church with the State, be the degree never so slight while it may appear to bring the world nearer to the church, does in reality but bring the church nearer to the world.

The great principle so nobly advocated by Robinson and Roger Williams, that truth is progressive, that Christian should stand ready to accept all the light which may shine from God's Holy Word, was lost sight of by their descend

<sup>1</sup>John 18:36.

ants. The Protestant churches of America—and those of Europe as well—so highly favored in receiving the blessings of the Reformation, failed to press forward in the path of reform. Though a few faithful men arose, from time to time, to proclaim new truth, and expose long-cherished error, the majority, like the Jews in Christ's day, or the papists in the time of Luther, were content to believe as their fathers had believed, and to live as they had lived. Therefore religion again degenerated into formalism; and errors and superstitions which would have been cast aside had the church continued to walk in the light of God's Word, were retained and cherished. Thus the spirit inspired by the Reformation gradually died out, until there was almost as great need of reform in the Protestant churches as in the Roman Church in the time of Luther. There was the same worldliness and spiritual stupor, a similar reverence for the opinions of men, and substitution of human theories for the teachings of God's Word.

The wide circulation of the Bible in the early part of the nineteenth century, and the great light thus shed upon the world, was not followed by a corresponding advance in knowledge of revealed truth, or in experimental religion. Satan could not, as in former ages, keep God's Word from the people; it had been placed within the reach of all; but in order still to accomplish his object, he led many to value it but lightly. Men neglected to search the Scriptures, and thus they continued to accept false interpretations, and to cherish doctrines which had no foundation in the Bible.

Seeing the failure of his efforts to crush out the truth by persecution, Satan had again resorted to the plan of compromise which led to the great apostasy and the formation of the Church of Rome. He had induced Christians to ally themselves, not now with pagans, but with those who by their devotion to the things of this world had proved themselves to be as truly idolaters as were the worshipers of graven images. And the results of this union were no less pernicious now than in former ages; pride and extravagance were fostered under the guise of religion, and the churches became corrupted. Satan continued to pervert the doctrines of the Bible, and traditions that were to ruin millions were taking deep root. The church was upholding and defending these traditions, instead of contending for "the faith which was once delivered to the saints." Thus were degraded the principles for which the reformers had done and suffered so much.

## HERALDS OF THE MORNING

ONE OF THE MOST solemn and yet most glorious truths revealed in the Bible is that of Christ's second coming, to complete the great work of redemption. To God's pilgrim people, so long left to sojourn in "the region and shadow of death," a precious, joy-inspiring hope is given in the promise of His appearing, who is "the resurrection and the life," to "bring home again his banished." The doctrine of the second advent is the very key-note of the sacred Scriptures. From the day when the first pair turned their sorrowing steps from Eden, the children of faith have waited the coming of the Promised One to break the destroyer's power and bring them again to the lost Paradise. Holy men of old looked forward to the advent of the Messiah in glory, as the consummation of their hope. Enoch, only the seventh in descent from them that dwelt in Eden, he who for three centuries on earth walked with his God, was permitted to behold from afar the coming of the Deliverer. "Behold," he declared, "the Lord cometh with ten thousands of his saints, to execute judgment upon all." The patriarch Job in the night of his affliction exclaimed with unshaken trust: "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; . . . in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another."<sup>2</sup>

The coming of Christ to usher in the reign of righteousness, has inspired the most sublime and impassioned utterances of the sacred writers. The poets and prophets of the Bible have dwelt upon it in words glowing with celestial fire. The psalmist sung of the power and majesty of Israel's King: "Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence. . . . He shall call to the heavens from above, and to the earth, that he may judge his people."<sup>1</sup> "Let the heavens rejoice, and let the earth be glad" "before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

Said the prophet Isaiah: "Awake and sing, ye that dwell

<sup>1</sup>Jude 14, 15.

<sup>2</sup>Job 19:25-27.



n dust; for thy dew is as the dew of herbs, and the earth shall cast out the dead." "Thy dead men shall live, together with my dead body shall they arise." "He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us. This is the Lord; we have waited for him, we will be glad and rejoice in his salvation."

And Habakkuk, rapt in holy vision, beheld His appearing. "God came from Teman, and the Holy One from Mount Paran. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light." "He stood, and measured the earth; he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow; his ways are everlasting." "Thou didst ride upon thine horses and thy chariots of salvation." "The mountains saw thee, and they trembled. . . . The deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their shining; and the light of thine arrows they went, and at the shining of thy glittering spear." "Thou wentest forth for the salvation of thy people, even for salvation with thine anointed."

When the Saviour was about to be separated from his disciples, he comforted them in their sorrow with assurance that he would come again: "Let not your hearts be troubled." "In my Father's house are many mansions; I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself." "The Son of man shall come in his glory, and the holy angels with him. Then shall he sit upon the throne of his glory, and before him shall be gathered all nations."

The angels who lingered upon Olivet after his ascension, repeated to the disciples the promise of his return: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." And the apostle Paul, speaking of the Spirit of inspiration, testified: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God."<sup>10</sup> Says t

<sup>10</sup> Isa. 26:19; 25:8, 9.  
<sup>9</sup> John 14:1-3.  
<sup>8</sup> Acts 1:11.

<sup>7</sup> Hab. 3:3, 4, 6, 8, 10, 11.  
<sup>6</sup> Matt. 25:31, 32.  
<sup>5</sup> 1 Thess. 4:16.

et of Patmos: "Behold, he cometh with clouds; and every eye shall see him."<sup>11</sup>

About his coming cluster the glories of that "restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."<sup>12</sup> Then the long-continued rule of evil shall be broken; "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign forever and ever."<sup>13</sup> "The glory of the Lord shall be revealed, and all flesh shall see it together." "The Lord God will cause righteousness and praise to spring forth before all the nations." He shall be "for a crown of glory, and for a diadem of beauty, unto the residue of his people."<sup>14</sup>

It is then that the peaceful and long-desired Kingdom of the Messiah shall be established under the whole heaven. "The Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord." "The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon." "Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called My Delight, and thy land Beulah." "As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."<sup>15</sup>

The coming of the Lord has been in all ages the hope of his true followers. The Saviour's parting promise upon Olivet, that he would come again, lighted up the future for his disciples, filling their hearts with joy and hope, that sorrow could not quench, nor trials dim. Amid suffering and persecution, "the appearing of the great God and our Saviour Jesus Christ" was the "blessed hope." When the Thessalonian Christians were filled with grief as they buried their loved ones, who had hoped to live to witness the coming of the Lord, Paul, their teacher, pointed them to the resurrection, to take place at the Saviour's advent. Then the dead in Christ should rise, and together with the living be caught up to meet the Lord in the air. "And so," he said, "shall we ever be with the Lord. Wherefore comfort one another with these words."<sup>16</sup>

On rocky Patmos the beloved disciple hears the ———



"Surely, I come quickly," and his longing response voices the prayer of the church in all her pilgrimage, "Even so, come, Lord Jesus."

From the dungeon, the stake, the scaffold, where saints and martyrs witnessed for the truth, comes down the centuries the utterance of their faith and hope. "Being assured of Christ's personal resurrection, and consequently of their own at his coming, for this case," says one of these Christians, "they despised death, and were found to be above it." They were willing to go down to the grave, that they "might rise free." They looked for the "Lord to come from Heaven in the clouds with the glory of his Father," "bringing to the just the times of the kingdom." The Waldenses cherished the same faith. Wycliffe looked forward to the Redeemer's appearing as the hope of the church.

Luther declared: "I persuade myself verily, that the day of judgment will not be absent full three hundred years. God will not, cannot, suffer this wicked world much longer." "The great day is drawing near in which the kingdom of abominations shall be overthrown."

"This aged world is not far from its end," said Melancthon. Calvin bids Christians "not to hesitate, ardently desiring the day of Christ's coming as of all events most auspicious;" and declares that "the whole family of the faithful will keep in view that day." "We must hunger after Christ, we must seek, contemplate," he says, "till the dawning of that great day, when our Lord will fully manifest the glory of his kingdom."

"Has not our Lord Jesus carried up our flesh into Heaven?" said Knox, the Scotch reformer, "and shall he not return? We know that he shall return, and that with expedition." Ridley and Latimer, who laid down their lives for the truth, looked in faith for the Lord's coming. Ridley wrote: "The world without doubt—this I do believe, and therefore I say it—draws to an end. Let us with John, the servant of God, cry in our hearts unto our Saviour Christ, Come, Lord Jesus, come."

"The thoughts of the coming of the Lord," said Baxter, "are most sweet and joyful to me." "It is the work of faith and the character of his saints to love his appearing and to look for that blessed hope." "If death be the last enemy to be destroyed at the resurrection, we may learn how ear-

## • The Great Controversy

at Lisbon "a sound of thunder was heard underground, immediately afterward a violent shock threw down the water part of that city. In the course of about six minutes, a thousand persons perished. The sea first retired, and the bar dry, it then rolled in, rising fifty feet above its ordinary level." "The most extraordinary circumstance which occurred at Lisbon during the catastrophe, was the subsidence of the new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sunk down with all the people on it, and not one of the dead bodies ever floated to the surface."

The shock of the earthquake "was instantly followed by the fall of every church and convent, almost all the large and public buildings, and one-fourth of the houses. In about two hours afterward, fire broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of whom escaped." "The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran hither and thither, delirious with horror and astonishment, striking their faces and breasts, crying, '*Misericordia! the world's at an end!*' Mothers forgot their children, and ran to the churches for protection; but in vain was the sacrament posed; in vain did the poor creatures embrace the altars, images, priests, and people were buried in one common ruin." "Ninety thousand persons are supposed to have been lost on that fatal day."

Twenty-five years later appeared the next sign mentioned in the prophecy,—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with his disciples upon the Mount of Olives, after describing the long period of trial for the church, he promised that the tribulation should be shortened—1260 years of papal persecution, concerning which he mentioned certain events to precede his coming, and the time when the first of these should be witnessed. "In those days, after that tribulation, the sun shall be darkened,"

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At Lisbon "a sound of thunder was heard underground, and immediately afterward a violent shock threw down the greater part of that city. In the course of about six minutes sixty thousand persons perished. The sea first retired, and laid the bar dry, it then rolled in, rising fifty feet above its ordinary level." "The most extraordinary circumstance which occurred at Lisbon during the catastrophe, was the subsidence of the new quay, built entirely of marble, at an immense expense. A great concourse of people had collected there for safety, as a spot where they might be beyond the reach of falling ruins; but suddenly the quay sunk down with all the people on it, and not one of the dead bodies ever floated to the surface."

The shock of the earthquake "was instantly followed by the fall of every church and convent, almost all the large and public buildings, and one-fourth of the houses. In about two hours afterward, fire broke out in different quarters, and raged with such violence for the space of nearly three days that the city was completely desolated. The earthquake happened on a holy day, when the churches and convents were full of people, very few of those days, *after that tribulation, the sun shall be darkened, whom escaped.*" "The terror of the people was beyond description. Nobody wept; it was beyond tears. They ran *thither and thither, delirious with horror and astonishment, seeing their faces and breasts, crying, 'Misericordia! the world's at an end!'* Mothers forgot their children, and ran loaded with crucifixes and images. Unfortunately, many ran to the churches for protection; but in vain was the sacrament exposed; in vain did the poor creatures embrace the altars; images, priests, and people were buried in one common ruin." "Ninety thousand persons are supposed to have been lost on that fatal day."

Twenty-five years later appeared the next sign mentioned in the prophecy,—the darkening of the sun and moon. What rendered this more striking was the fact that the time of its fulfillment had been definitely pointed out. In the Saviour's conversation with his disciples upon Olivet, after describing the long period of trial for the church—the 1260 years of papal persecution, concerning which he had promised that the tribulation should be shortened—he thus mentioned certain events to precede his coming, and fixed the time when the first of these should be witnessed: "In those days, *after that tribulation, the sun shall be darkened,*



and the moon shall not give her light." The 1260 days, or years, terminated in 1798. A quarter of a century earlier, persecution had almost wholly ceased. Between these two dates, according to the words of Christ, the sun was to be darkened. On the 19th of May, 1780, this prophecy was fulfilled.

"Almost if not altogether alone as the most mysterious and as yet unexplained phenomenon of its kind, . . . stands the dark day of May 19, 1780,—a most unaccountable darkening of the whole visible heavens and atmosphere in New England." That the darkness was not due to an eclipse is evident from the fact that the moon was then nearly full. It was not caused by clouds, or the thickness of the atmosphere, for in some localities where the darkness extended, the sky was so clear that the stars could be seen. Concerning the inability of science to assign a satisfactory cause for this manifestation, Herschel the astronomer declares: "The dark day in North America was one of those wonderful phenomena of nature which philosophy is at a loss to explain."

"The extent of the darkness was also very remarkable. It was observed at the most easterly regions of New England; westward, to the farthest part of Connecticut, and at Albany, N. Y.; to the southward, it was observed all along the sea coast; and to the north, as far as the American settlements extended. It probably far exceeded those boundaries, but the exact limits were never positively known. With regard to its duration, it continued in the neighborhood of Boston for at least fourteen or fifteen hours."

"The morning was clear and pleasant, but about eight o'clock there was observed an uncommon appearance in the sun. There were no clouds, but the air was thick, having a smoky appearance, and the sun shone with a pale, yellowish hue, but kept growing darker and darker, until it was hid from sight." There was "midnight darkness at noonday."

"The occurrence brought intense alarm and distress to multitudes of minds, as well as dismay to the whole brute creation, the fowls feeling bewildered to their roosts, and the birds to their nests, and the cattle returning to their stalls." Frogs and night hawks began their notes. The cocks crew as at daybreak. Farmers were forced to leave their

work in the fields. Business was generally suspended, and candles were lighted in the dwellings. "The Legislature of Connecticut was in session at Hartford, but being unable to transact business adjourned. Everything bore the appearance and gloom of night."

The intense darkness of the day was succeeded, an hour or two before evening, by a partially clear sky, and the sun appeared, though it was still obscured by the black, heavy mist. But "this interval was followed by a return of the obscuration with greater density, that rendered the first half of the night hideously dark beyond all former experience of the probable million of people who saw it. From soon after sunset until midnight, no ray of light from moon or star penetrated the vault above. It was pronounced 'the blackness of darkness!'" Said an eye-witness of the scene: "I could not help conceiving, at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete." Though the moon that night rose to the full, "it had not the least effect to dispel the death-like shadows." After midnight the darkness disappeared, and the moon when first visible, had the appearance of blood.

The poet Whittier thus speaks of this memorable day.—

"Twas on a May-day of the far old year  
Seventeen hundred eighty, that there fell  
Over the bloom and sweet life of the spring,  
Over the fresh earth, and the heaven of noon,  
A horror of great darkness."  
"Men prayed, and women wept; all ears grew sharp  
To hear the doom-blast of the trumpet shatter  
The black sky."

May 19, 1780, stands in history as "The Dark Day," since the time of Moses, no period of darkness of equal density, extent, and duration has ever been recorded. The description of this event, as given by the poet and the historian, is but an echo of the words of the Lord, recorded by the prophet Joel, twenty-five hundred years previous to their fulfillment: "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come."<sup>2</sup> Christ had bidden his people watch for the signs of his

advent, and rejoice as they should behold the tokens of their coming King. "When these things begin to come to pass," he said, "then look up, and lift up your heads; for your redemption draweth nigh." He pointed his followers to the budding trees of spring, and said: "When they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand."

But as the spirit of humility and devotion in the church had given place to pride and formalism, love for Christ and faith in his coming had grown cold. Absorbed in worldliness and pleasure-seeking, the professed people of God were blinded to the Saviour's instructions concerning the signs of his appearing. The doctrine of the second advent had been neglected; the scriptures relating to it were obscured by misinterpretation until it was, to a great extent, ignored and forgotten. Especially was this the case in the churches of America. The freedom and comfort enjoyed by all classes of society, the ambitious desire for wealth and luxury, begetting an absorbing devotion to money-making, the eager rush for popularity and power, which seemed to be within the reach of all, led men to center their interests and hopes on the things of this life, and to put far in the future that solemn day when the present order of things should pass away.

When the Saviour pointed out to his followers the signs of his return, he foretold the state of backsliding that would exist just prior to his second advent. There would be, as in the days of Noah, the activity and stir of worldly business and pleasure-seeking—buying, selling, planting, building, marrying, and giving in marriage—with forgetfulness of God and the future life. For those living at this time, Christ's admonition is: "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares." "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

The condition of the church at this time is pointed out in the Saviour's words in the Revelation: "Thou hast a name that thou livest, and art dead." And to those who refuse

to arouse from their careless security, the solemn warning is addressed: "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

It was needful that men should be awakened to their danger; that they should be roused to prepare for the solemn events connected with the close of probation. The prophet of God declares: "The day of the Lord is great and very terrible; and who can abide it?" Who shall stand when He appeareth who is "of purer eyes than to behold evil, and cannot look on iniquity?" To them that cry, "My God, we know thee," yet have transgressed his covenant, and hastened after another god, hiding iniquity in their hearts, and loving the paths of unrighteousness, to these, the day of the Lord is "darkness, and not light, even very dark, and no brightness in it." "It shall come to pass at that time," said the Lord, "that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil." "I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible." "Neither their silver nor their gold shall be able to deliver them; their goods shall become a booty, and their house a desolation."

The prophet Jeremiah, looking forward to this fearful day, exclaimed: "I am pained at my very heart." "I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war. Destruction upon destruction is cried."

"That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness, a day of the trumpet and alarm." "Behold, the day of the Lord cometh, . . . to lay the land desolate, and he shall destroy the sinners thereof out of it."

In view of that great day the Word of God, in the most solemn and impressive language, calls upon his people to arouse from their spiritual lethargy, and to seek his face

Rev. 3:1, 3. Joel 2:11. Hos. 8:2, 1; Ps. 16:4. Zeph. 1:12. Zeph. 1:18, 13. Zeph. 1:15, 16. Amos 5:20. Hab. 1:13. Isa. 13:11. Jer. 4:19, 20. Isa. 13:9.

with repentance and humiliation: "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand." "Sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children . . . Let the bridegroom go forth of his chamber, and the bride out of her closet. Let the priests, the ministers of the Lord, weep between the porch and the altar." "Turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning. And rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness."

To prepare a people to stand in the day of God, a great work of reform was to be accomplished. God saw that many of his professed people were not building for eternity, and in his mercy he was about to send a message of warning to arouse them from their stupor, and lead them to make ready for the coming of their Lord.

This warning is brought to view in Revelation 14. Here is a threefold message represented as proclaimed by heavenly beings, and immediately followed by the coming of the Son of man "to reap the harvest of the earth." The first of these warnings announces the approaching judgment. The prophet beheld an angel flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice. Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven, and earth, and the sea, and the fountains of waters."

This message is declared to be a part of the "everlasting gospel." The work of preaching the gospel has not been committed to angels, but has been intrusted to men; angels have been employed in directing the work. Men have in charge the great movements for the salvation of men; but the actual proclamation of the gospel is performed by the servants of Christ upon the earth. Faithful men, who were obedient to the promptings of God's Spirit and the teachings of his Word, are to proclaim this warning to the world. They are to have had taken heed to the "sure word of prophecy."

that shineth in a dark place, until the day dawn, and the day-star arise."<sup>22</sup> They had been seeking the knowledge of God more than all hid treasures, counting it "better than the merchandise of silver, and the gain thereof than fine gold."<sup>23</sup> And the Lord revealed to them the great things of the kingdom. "The secret of the Lord is with them that fear him; and he will show them his covenant."<sup>24</sup>

It was not the leaders in the church who had an understanding of this truth, and engaged in its proclamation. Had these been faithful watchmen, diligently and prayerfully searching the Scriptures, they would have known the time of night; the prophecies would have opened to them the events about to take place. But they did not occupy this position, and the message was given by another class. Said Jesus, "Walk while ye have the light, lest darkness come upon you."<sup>25</sup> Those who turn away from the light which God has given, or who neglect to seek it when it is within their reach, are left in darkness. But the Saviour declares, "He that followeth me shall not walk in darkness, but shall have the light of life."<sup>26</sup> Whoever is with singleness of purpose seeking to do God's will, earnestly heeding the light already given, will receive greater light; to that soul some star of heavenly radiance will be sent, to guide him into all truth.

At the time of Christ's first advent, the priests and scribes of the holy city, to whom were intrusted the oracles of God, might have discerned the signs of the times, and proclaimed the coming of the Promised One. The prophecy of Micah designated his birthplace; Daniel specified the time of his advent. "God had committed these prophecies to the Jewish leaders; they were without excuse if they did not know and declare to the people that the Messiah's coming was at hand. Their ignorance was the result of sinful neglect. The Jews were building monuments for the slain prophets of God, while by their deference to the great men of earth they were paying homage to the servants of Satan. Absorbed in their ambitious strife for place and power among men, they lost sight of the divine honors proffered them by the King of Heaven.

With profound and reverent interest the elders of Israel should have been studying the place, the time, the circum-

<sup>22</sup> 2 Pet. 1:19.  
<sup>23</sup> John 12:35.  
<sup>24</sup> Micah. 5:2.

<sup>25</sup> Ps. 25:14.  
<sup>26</sup> John 8:12.  
<sup>27</sup> Dan. 9:25.

stances, of the greatest event in the world's history,—the coming of the Son of God to accomplish the redemption of man. All the people should have been watching and waiting that they might be among the first to welcome the world's Redeemer. But lo, at Bethlehem two weary travelers from the hills of Nazareth traverse the whole length of the narrow street to the eastern extremity of the town, vainly seeking a place of rest and shelter for the night. No doors are open to receive them. In a wretched hovel prepared for cattle, they at last find refuge, and there the Saviour of the world is born.

Heavenly angels had seen the glory which the Son of God shared with the Father before the world was, and they had looked forward with intense interest to his appearing on earth as an event fraught with the greatest joy to all people. Angels were appointed to carry the glad tidings to those who were prepared to receive it, and who would joyfully make it known to the inhabitants of the earth. Christ had stooped to take upon himself man's nature; he was to bear an infinite weight of woe as he should make his soul an offering for sin; yet angels desired that even in his humiliation, the Son of the Highest might appear before men with a dignity and glory befitting his character. Would the great men of earth assemble at Israel's capital to greet his coming? Would legions of angels present him to the expectant company?

An angel visits the earth to see who are prepared to welcome Jesus. But he can discern no tokens of expectancy. He hears no voice of praise and triumph that the period of Messiah's coming is at hand. The angel hovers for a time over the chosen city and the temple where the divine presence was manifested for ages; but even here is the same indifference. The priests, in their pomp and pride, are offering polluted sacrifices in the temple. The Pharisees are with loud voices addressing the people, or making boastful prayers at the corners of the streets. In the palaces of kings, in the assemblies of philosophers, in the schools of the rabbis, all are alike unmindful of the wondrous fact which has filled all Heaven with joy and praise, that the Redeemer of men is about to appear upon the earth. There is no evidence that Christ is expected, and no preparation for the Prince of life. In amazement the celestial messenger is about to return to Heaven with a group of shameful tidings, when he discovers who are watching their flock

into the starry heavens, are contemplating the prophecy of a Messiah to come to earth, and longing for the advent of the world's Redeemer. Here is a company that are prepared to receive the heavenly message. And suddenly the angel of the Lord appeared, declaring the good tidings of great joy. Celestial glory flooded all the plain, an innumerable company of angels was revealed, and as if the joy were too great for one messenger to bring from Heaven, a multitude of voices broke forth in the anthem which all the nations of the saved shall one day sing, "Glory to God in the highest, and on earth peace, good-will toward men." Oh, what a lesson is this wonderful story of Bethlehem! How it rebukes our unbelief, our pride, and self-sufficiency. How it warns us to beware, lest by our criminal indifference we also fail to discern the signs of the times, and therefore know not the day of our visitation.

It was not alone upon the hills of Judea, not among the lowly shepherds only, that angels found the watchers for Messiah's coming. In the land of the heathen also were those that looked for him; they were those that looked for him; they were wise men, rich and noble, the philosophers of the East. Students of nature, the magi had seen God in his handiwork. From the Hebrew Scriptures they had learned of the Star to arise out of Jacob, and with eager desire they waited His coming, who should be not only the "Consolation of Israel," but a "Light to lighten the Gentiles," and "for salvation unto the ends of the earth." They were weavers for light, and light from the throne of God illumined the path for their feet. While the priests and rabbis of Jerusalem, the appointed guardians and ex-pounders of the truth, were shrouded in darkness, the Heaven-sent star guided these Gentile strangers to the birthplace of the new-born King.

It is "unto them that look for him" that Christ is to "appear the second time, without sin unto salvation." Like the tidings of the Saviour's birth, the message of the second advent was not committed to the religious leaders of the people. They had failed to preserve their connection with God, and had refused light from Heaven; therefore they were not of the number described by the apostle Paul: "But ye, brethren, are not in darkness, that day should overtake you as a thief. Ye are all the children of light, and

"Luke 2:14.  
"Heb. 9:28.

"Luke 2:25, 32; Acts 13:47.



the children of the day; we are not of the night, nor of darkness."

The watchmen upon the walls of Zion should have been the first to catch the tidings of the Saviour's advent, the first to lift their voices to proclaim him near, the first to warn the people to prepare for his coming. But they were at ease, dreaming of peace and safety, while the people were asleep in their sins. Jesus saw his church, like the barren fig-tree, covered with pretentious leaves, yet destitute of precious fruit. There was a boastful observance of the forms of religion, while the spirit of true humility, penitence, and faith—which alone could render the service acceptable to God—was lacking. Instead of the graces of the Spirit, there were manifested pride, formalism, vain-glory, selfishness, oppression. A backsliding church closed their eyes to the signs of the times. God did not forsake them or suffer his faithfulness to fail; but they departed from him, and separated themselves from his love. As they refused to comply with the conditions, his promises were not fulfilled to them.

Such is the sure result of neglect to appreciate and improve the light and privileges which God bestows. Unless the church will follow on in his opening providence, accepting every ray of light, performing every duty which may be revealed, religion will inevitably degenerate into the observance of forms, and the spirit of vital godliness will disappear. This truth has been repeatedly illustrated in the history of the church. God requires of his people works of faith and obedience corresponding to the blessings and privileges bestowed. Obedience requires a sacrifice and involves a cross; and this is why so many of the professed followers of Christ refused to receive the light from Heaven, and, like the Jews of old, knew not the time of their visitation." Because of their pride and unbelief, the Lord passed them by and revealed his truth to those who, like the shepherds of Bethlehem and the Eastern magi, had given heed to all the light they had received.

UPRIGHT, HONEST-HEARTED FARMER, who had been  
doubt the divine authority of the Scriptures, yet who  
sincerely desired to know the truth, was the man specially  
chosen of God to lead out in the proclamation of Christ's  
second coming. Like many other reformers, William Miller  
and in early life battled with poverty, and had thus learned  
the great lessons of energy and self-denial. The members of  
his family from which he sprung were characterized by an  
independent, liberty-loving spirit, by capability of endur-  
ance, and ardent patriotism; traits which he made in  
the struggles and sufferings of that stormy period, may be  
traced the straitened circumstances of Miller's early life.  
He had a sound physical constitution, and even in  
childhood gave evidence of more than ordinary intellectual  
strength. As he grew older, this became more marked. His  
mind was active and well-developed, and he had a keen  
thirst for knowledge. Though he did not enjoy the advan-  
tages of a collegiate education, his love of study and a  
habit of careful judgment and comprehensive views. He  
possessed an irreproachable moral character and an envia-  
ble reputation, being generally esteemed for integrity,  
thrift, and benevolence. By dint of energy and application,  
he early acquired a competence, though his habits of study  
were still maintained. He filled various civil and military  
offices with credit, and the avenues to wealth and honor  
seemed wide open to him.  
His mother was a woman of sterling piety, and in  
childhood he had been subject to religious impressions. In  
early manhood, however, he was thrown into the society of  
deists, whose influence was the stronger from the fact that  
they were mostly good citizens, and men of humane and  
benevolent institutions, their characters had been to some  
extent moulded by their surroundings. For the excellencies  
which won them respect and confidence they were indebted as  
to the Bible; and yet these good gifts were so perverted as

to exert an influence against the Word of God. By association with these men, Miller was led to adopt their sentiments. The current interpretations of Scripture presented difficulties which seemed to him insurmountable; yet his new belief, while setting aside the Bible, offered nothing better to take its place, and he remained far from satisfied. He continued to hold these views, however, for about twelve years. But at the age of thirty-four, the Holy Spirit impressed his heart with a sense of his condition as a sinner. He found in his former belief no assurance of happiness beyond the grave. The future was dark and gloomy. Referring afterward to his feelings at this time, he said:—

"Annihilation was a cold and chilling thought, and accountability was sure destruction to all. The heavens were as brass over my head, and the earth as iron under my feet. Eternity—what was it? And death—why was it? The more I reasoned, the further I was from demonstration. The more I thought, the more scattered were my conclusions. I tried to stop thinking; but my thoughts would not be controlled. I was truly wretched, but did not understand the cause. I murmured and complained, but knew not of whom. I knew that there was a wrong, but knew not where or how to find the right. I mourned, but without hope."

In this state he continued for some months. "Suddenly," he says, "the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a being must be, and imagined that I could cast myself into the arms, and trust in the mercy, of such a One. But the question arose, How can it be proved that such a being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state."

"I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God. They became my delight; and in Jesus I found a friend. The Saviour became to me the chiefest among ten thousand; and the Scriptures, which before were dark and

my path. My mind became settled and satisfied. I found the Lord God to be a Rock in the midst of the ocean of life. The Bible now became my chief study, and I can truly say, I searched it with great delight. I found the half was never told me. I wondered why I had not seen its beauty and glory before, and marvelled that I could ever have rejected it. I found everything revealed that my heart could desire, and a remedy for every disease of the soul. I lost all taste for other reading, and applied my heart to get wisdom from God."

He now publicly professed his faith in the religion which he had despised. But his infidel associates were not slow to bring forward all those arguments which he himself had often urged against the divine authority of the Scriptures. He was not then prepared to answer them; but he reasoned, that if the Bible is a revelation from God, it must be consistent with itself; and that as it was given for man's instruction, it must be adapted to his understanding. He determined to study the Scriptures for himself, and ascertain if every apparent contradiction could not be harmonized.

Endeavoring to lay aside all preconceived opinions, and dispensing with commentaries, he compared scripture with scripture by the aid of the marginal references and the concordance. He pursued his study in a regular and methodical manner; beginning with Genesis, and reading verse by verse, he proceeded no faster than the meaning of the several passages so unfolded as to leave him free from all embarrassment. When he found anything obscure, it was his custom to compare it with every other text which seemed to have any reference to the matter under consideration. Every word was permitted to have its proper bearing upon the subject of the text, and if his view of it harmonized with every collateral passage, it ceased to be a difficulty. Thus whenever he met with a passage hard to be understood, he found an explanation in some other portion of the Scriptures. As he studied with earnest prayer for divine enlightenment, that which had before appeared dark to his understanding was made clear. He experienced the truth of the psalmist's words, "The entrance of Thy words giveth light; it giveth understanding unto the simple."

With intense interest he studied the book of Daniel and

the Revelation, employing the same principles of interpretation as in the other scriptures, and found, to his great joy, that the prophetic symbols could be understood. He saw that the prophecies, so far as they had been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, etc., were either explained in their immediate connection, or the terms in which they were expressed were defined in other scriptures; and when thus explained were to be literally understood. "Thus I was satisfied," he says, "that the Bible was a system of revealed truth so clearly and simply given that the wayfaring man, though a fool, need not err therein." Link after link of the chain of truth rewarded his efforts, as step by step he traced down the great lines of prophecy. Angels of Heaven were guiding his mind and opening the Scriptures to his understanding.

Taking the manner in which the prophecies had been fulfilled in the past, as a criterion by which to judge of the fulfillment of those which were still future, he became satisfied that the popular view of the spiritual reign of Christ—a temporal millennium before the end of the world—was not sustained by the Word of God. This doctrine, pointing to a thousand years of righteousness and peace before the personal coming of the Lord, put far off the errors of the day of God. But, pleasing though it may be, it is contrary to the teachings of Christ and his apostles, who declared that the wheat and the tares are to grow together until the harvest, the end of the world; that "evil men and seducers shall wax worse and worse;" that "in the last days perilous times shall come;" and that the kingdom of darkness shall continue until the advent of the Lord, and shall be consumed with the spirit of his mouth, and be destroyed with the brightness of his coming. The doctrine of the world's conversion and the spiritual reign of Christ was not held by the apostolic church. It was not generally accepted by Christians until about the beginning of the eighteenth century. Like every other error, its results were evil. It taught men to look far in the future for the coming of the Lord, and prevented them from giving heed to the signs heralding his approach. It induced a feeling of confidence and security that was not well founded, and led many to neglect the preparation necessary in order to meet their Lord.

Miller found the literal, personal coming of Christ to be plainly taught in the Scriptures. Says Paul, "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God." And the Saviour declares: "They shall see the Son of man coming in the clouds of heaven with power and great glory." "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." He is to be accompanied by all the hosts of Heaven. "The Son of man shall come in his glory, and all the holy angels with him." "And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect."

At his coming the righteous dead will be raised, and the righteous living will be changed. "We shall not all sleep," says Paul, "but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." And in his letter to the Thessalonians, after describing the coming of the Lord, he says: "The dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord."

Not until the personal advent of Christ can his people receive the kingdom. The Saviour said: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." "We have seen by the scriptures just given that when the Son of man comes, the dead are raised incorruptible, and the living are changed. By this great change they are prepared to receive the kingdom; for Paul says, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." "Man

1 Thess. 4:16. Matt. 24:30, 27. Matt. 25:31; 24:31.  
1 Cor. 15:51-53. 1 Thess. 4:16, 17.  
1 Cor. 15:50.



his secret unto his servants the prophets." The students of God's Word may then confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of truth.

"As I was fully convinced," says Miller, "that all Scripture given by inspiration of God is profitable;" that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost," and was written "for our learning, that we through patience and comfort of the Scriptures might have hope," I could not but regard the chronological portions of the Bible as being as much entitled to our serious consideration as any other portion of the Scriptures. I felt therefore that in endeavoring to comprehend what God in his mercy had seen fit to reveal to us, I had no right to pass over the prophetic periods."

The prophecy which seemed most clearly to reveal the time of the second advent was that of Dan. 8:14: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Following his rule of making Scripture its own interpreter, Miller learned that a day in symbolic prophecy represents a year;" he saw that the period of 2300 prophetic days, or literal years, would extend far beyond the close of the Jewish dispensation, hence it could not refer to the sanctuary of that dispensation. Miller accepted the generally received view, that in the Christian age the earth is the sanctuary, and he therefore understood that the cleansing of the sanctuary foretold in Dan. 8:14, represented the purification of the earth by fire at the second coming of Christ. If, then, the correct starting-point could be found for the 2300 days, he concluded that the time of the second advent could be readily ascertained. Thus would be revealed the time of that great consummation, "the time when the present state, with all its pride and power, its pomp and vanity, wickedness and oppression, would come to an end, . . . when the curse would be removed from off the earth, when death would be destroyed, reward be given to the servants of God, to the prophets and saints, and all them that fear his name, and those be destroyed who destroy the earth."

With a new and deeper earnestness, Miller continued the examination of the prophecies, whole nights as well as days

<sup>14</sup>Amos 3:7.  
<sup>11</sup>Rom. 15:4.

<sup>12</sup>2 Tim. 3:16.

<sup>13</sup>2 Pet. 1:21.  
<sup>14</sup>Numb. 14:34; Eze. 4:6.





opposite p. 279.  
Mark 1:14, 15.

ward by his disciples, extended the gospel invitation especially to the Jews. As the apostles went forth with the good tidings of the kingdom, the Saviour's direction was, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." "And in the midst of the week he shall cause the sacrifice and the oblation to cease." In A.D. 31, three and a half years after his baptism, our Lord was crucified. With the great sacrifice offered upon Calvary, ended that system of offerings which for four thousand years had pointed forward to the Lamb of God. Type had met antitype, and all the sacrifices and oblations of the ceremonial system were there to cease.

The seventy weeks, or 490 years, especially allotted to the Jews, ended, as we have seen, in A.D. 34. At that time, through the action of the Jewish Sanhedrim, the nation sealed its rejection of the gospel, by the martyrdom of Stephen and the persecution of the followers of Christ. Then the message of salvation, no longer restricted to the chosen people, was given to the world. The disciples, forced by persecution to flee from Jerusalem, "went everywhere preaching the Word." "Philip went down to the city of Samaria, and preached Christ unto them." Peter, divine-ly guided, opened the gospel to the centurion of Cesarea, the God-fearing Cornelius; and the ardent Paul, won to the faith of Christ, was commissioned to carry the glad tidings "far hence unto the Gentiles."

Thus far every specification of the prophecy is strikingly fulfilled, and the beginning of the seventy weeks is fixed beyond question at B.C. 457, and their expiration in A.D. 34. From this data there is no difficulty in finding the termination of the 2300 days. The seventy weeks—490 days—having been cut off from the 2300, there were 1810 days remaining. After the end of 490 days, the 1810 days were still to be fulfilled. From A.D. 34, 1810 years extend to 1844. Consequently the 2300 days of Dan. 8:14 terminate in 1844. At the expiration of this great prophetic period, upon the testimony of the angel of God, "the sanctuary shall be cleansed." Thus the time of the cleansing of the sanctuary—which was almost universally believed to take place at the second advent—was definitely pointed out.

Miller and his associates at first believed that the 2300 days would terminate in the *spring* of 1844, whereas the prophecy points to the *autumn* of that year." The misapprehension of this point brought disappointment and perplexity to those who had fixed upon the earlier date as the time of the Lord's coming. But this did not in the least affect the strength of the argument showing that the 2300 days terminated in the year 1844, and that the great event represented by the cleansing of the sanctuary must then

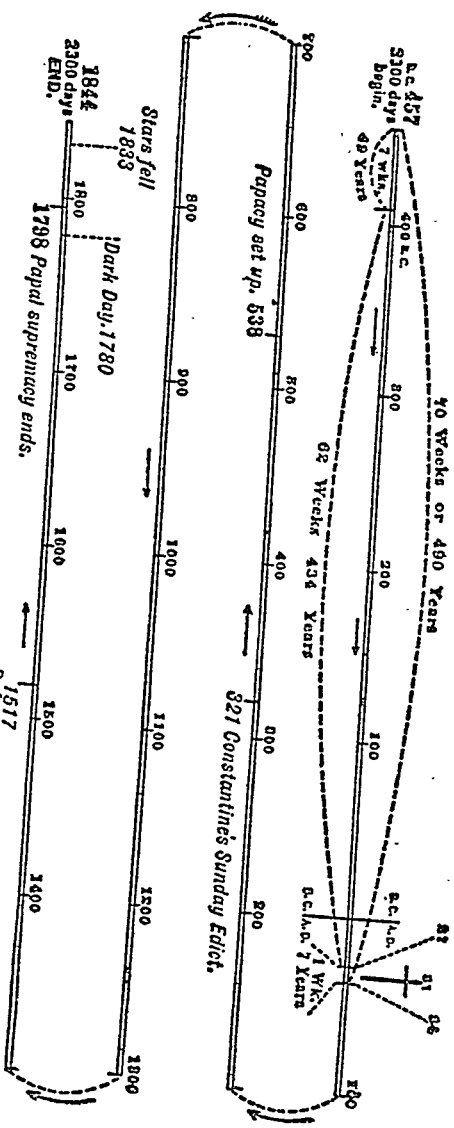
take place.

Entering upon the study of the Scriptures as he had done, in order to prove that they were a revelation from God, Miller had not, at the outset, the slightest expectation of reaching the conclusion at which he had now arrived. He himself could hardly credit the results of his investigation. But the Scripture evidence was too clear and forcible to be set aside.

He had devoted two years to the study of the Bible, when, in 1818, he reached the solemn conviction that in about twenty-five years Christ would appear for the redemption of his people. "I need not speak," says Miller, "of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical, or obscure, to me, in its teachings, had been dissipated from my mind before the clear light that now dawned from its sacred pages; and oh, how bright and glorious the truth appeared! All the contradictions and inconsistencies I had before found in the Word were gone; and, although there were many portions of which I was not satisfied that I had a full understanding, yet so much light had emanated from it to the illumination of my before-darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings."

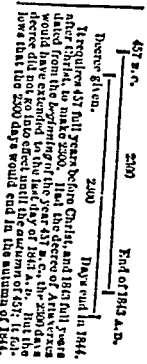
"With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world in view of the evidence that had affected my own mind." He could not but feel that it was his duty to impart to others the light which he had received. He expected to encounter

"See diagram, next page.



# DATES EXPLAINED.

- B. 4. 457. Date of commitment to restore and build Jerusalem. Dan. 9:25; Ezra 7:7.
- A. D. 27. End of 62 plus 7, equal to 69 weeks, or 483 years. Jesus baptized, begins his ministry.
- A. D. 31. Midst or middle of 70th week. Christ crucified.
- A. D. 34. End of the 70 weeks, or 490 years. Jews rejected. Gospel goes to the Gentiles.
- A. D. 338. Commencement of papal supremacy. Beginning of the 1260 years.
- A. D. 1798. Close of the 1260 years. End of papal supremacy.
- A. D. 1844. Close of 2300 days, or years. Beginning of the work of atonement or investigative judgment.







open to the people the mysteries of the kingdom of God. As Elisha was called from following his oxen in the field, to receive the mantle of consecration to the prophetic office, so was William Miller called to leave his plow, and the first time publicly gave the reasons of his faith. The burden still pressing upon his soul, until in 1831 he for blood will I require at thy hand." "Go and tell it to the world; their recurring to his mind, "Go and tell it to the world; their could not banish the conviction that he had a personal duty force and devote himself to their promulgation. But he opportunity, praying that some minister might feel their might be required at my hand."

He began to present his views in private as he had would repent; and that if they were not warned, their blood is wicked could be effectually warned, multitudes of them in from it; if he do not turn from his way, he shall die in and. Nevertheless, if thou warn the wicked of his way to die in his iniquity; but thou shalt surely die; if thou dost not speak O wicked man, thou shalt surely die; if thou dost not speak Go and tell the world of their danger. This text was business," he said, "it was continually ringing in my ears, believed to be so clearly taught in the Scriptures, urged And now the duty of making known to others what he position. thus, left him fully convinced of the correctness of his Word, as mist before the rays of the sun. Five years of his He found that objections vanished before the light of Go carefully every difficulty which presented itself to his mi conclusions at which he had arrived, and to his mi He was thus led to review the evidences in support of t should be in error, and be the means of misleading other tion of its truth. He therefore hesitated to present it, lest b without sufficiently examining the Scriptures in demonstra soon to be consummated, many would receive the doctrine their great joy at the prospect of glorious deliverance, that in Christians would rejoice to love. His only fear was, that in position from the ungodly, but was confident that all



With trembling he entered upon his work, leading his hearers down, step by step, through the prophetic periods to the second appearing of Christ. With every effort he gained strength and courage as he saw the widespread interest excited by his words.

It was only at the solicitation of his brethren, in whose words he heard the call of God, that Miller consented to present his views in public. He was now fifty years of age, unaccustomed to public speaking, and burdened with a sense of unfitness for the work before him. But from the first his labors were blessed in a remarkable manner to the salvation of souls. His first lecture was followed by a religious awakening, in which thirty entire families, with the exception of two persons, were converted. He was immediately urged to speak in other places, and in nearly every place his labor resulted in a revival of the work of God. Sinners were converted, Christians were roused to greater consecration, and deists and infidels were led to acknowledge the truth of the Bible and the Christian religion. The testimony of those among whom he labored was: "A class of minds are reached by him that are not within the influence of other men." "His preaching is calculated to arouse the public mind to the great things of religion, and to check the growing worldliness and sensuality of the age."

In nearly every town there were scores, in some, hundreds, converted as the result of his preaching. In many places Protestant churches of nearly all denominations were thrown open to him; and the invitations to labor usually came from the ministers of the several congregations. It was his invariable rule not to labor in any place to which he had not been invited, yet he soon found himself unable to comply with half the requests that poured in upon him.

Many who did not accept his views as to the exact time of the second advent, were convinced of the certainty and nearness of Christ's coming and their need of preparation. In some of the large cities his work produced a marked impression. Liquor-dealers abandoned the traffic, and turned their shops into meeting-rooms; gambling dens were broken up, infidels, deists, Universalists, and the most abandoned profligates were reformed—some of whom had not entered a house of worship for years. Prayer-meetings were established by the various denominations, in different quarters, at almost every hour, business men assembling at

midday for prayer and praise. There was no extravagant excitement, but an almost universal solemnity on the minds of the people. His work, like that of the early-reformers, tended rather to convince the understanding and arouse the conscience than merely to excite the emotions.

In 1833 Miller received a license to preach, from the Baptist church, of which he was a member. A large number of the ministers of his denomination also approved his work, and it was with their formal sanction that he continued his labors.

He traveled and preached unceasingly, though his personal labors were confined principally to the New England and Middle States. For several years his expenses were met wholly from his own private purse, and he never afterward received enough to meet the expense of travel to the places where he was invited. Thus his public labors, so far from being a pecuniary benefit, were a heavy tax upon his property, which gradually diminished during this period of his life. He was the father of a large family, but as the were all frugal and industrious, his farm sufficed for the maintenance as well as his own.

In 1833, two years after Miller began to present to the public the evidences of Christ's soon coming, the last of the signs appeared which were promised by the Saviour at the close of his second advent. Said Jesus, "The stars shall fall from heaven." And John in the Revelation declared: "The stars of heaven fell unto the earth, even as he beheld in vision the scenes that herald the day of wrath." This prophecy received a striking and impressive fulfillment in the great meteoric shower of November 13, 1833. That was the most extensive and wonderful display of falling stars which has ever been recorded; "the whole firmament, over all the United States, being then, for hours, in fiery commotion. No celestial phenomenon has ever occurred in this country, since the first settlement, which was viewed with such interest by one class in the community, or such dread and alarm by another." "Its sublimity and awful linger in many minds. . . . Never did rain fall more than the meteors fell toward the earth; east, west, and south, it was the same. In a word, the whole seemed in motion. . . . The display, as described



take place. According to this exposition, which was purely a matter of calculation on the prophetic periods of Scripture, the Turkish government would surrender its independence on the eleventh day of August, 1840. The prediction was widely published, and thousands watched the course of events with eager interest.

At the very time specified, Turkey, through her ambassadors, accepted the protection of the allied powers of Europe, and thus placed herself under the control of Christian nations. The event exactly fulfilled the prediction. When it became known, multitudes were convinced of the correctness of the principles of prophetic interpretation adopted by Miller and his associates, and a wonderful impetus was given to the Advent movement. Men of learning and position united with Miller, both in preaching and publishing his views, and from 1840 to 1844 the work rapidly extended.

William Miller possessed strong mental powers, disciplined by thought and study; and he added to these the wisdom of Heaven, by connecting himself with the Source of wisdom. He was a man of sterling worth, who could not but command respect and esteem wherever integrity of character and moral excellence were valued. Uniting true kindness of heart with Christian humility and the power of self-control, he was attentive and affable to all, ready to listen to the opinions of others, and to weigh their arguments. Without passion or excitement, he tested all theories and doctrines by the Word of God; and his sound reasoning, and thorough knowledge of the Scriptures, enabled him to refute error and expose falsehood.

Yet he did not prosecute his work without bitter opposition. As with earlier reformers, the truths which he presented were not received with favor by popular religious teachers. As these could not maintain their position by the Scriptures, they were driven to resort to the sayings and doctrines of men, to the traditions of the Fathers. But the Word of God was the only testimony accepted by the preachers of the Advent truth. "The Bible, and the Bible only," was their watchword. The lack of Scripture argument on the part of their opponents was supplied by ridicule and scoffing. Time, means, and talents were employed in maligning those whose only offense was that they looked with joy for the return of their Lord, and were striving to live holy lives, and to exhort others to prepare for his appearing.



## The Great Controversy

*The Great Controversy*

11:15 AM

13 Luke 24:52, 53.

investigation of the subject, by teaching that the prophecies were sealed. Thus Protestants followed in the steps of Romanists. While the papal church withholds the Bible from the people, Protestant churches claimed that an important part of the sacred Word—and that the part which brings to view truths specially applicable to our time—could not be understood.

Ministers and people declared that the prophecies of Daniel and the Revelation were incomprehensible mysteries. But Christ directed his disciples to the words of the prophet Daniel concerning events to take place in their time, and said, "Whoso readeth, let him *understand*." And the assertion that the Revelation is a mystery, not to be understood, is contradicted by the very title of the book: "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass. . . . *Blessed* is he that *readeth* and they that *hear* the words of this prophecy, and *keep* those things which are written therein: for the time is at hand."

Says the prophet: "Blessed is he that readeth"—there are those who will not read; the blessing is not for them. "And they that hear"—there are some, also who refuse to hear anything concerning the prophecies; the blessing is not for this class. "And keep those things which are written therein"—many refuse to heed the warnings and instructions contained in the Revelation. None of these can claim the blessing promised. All who ridicule the subjects of the prophecy, and mock at the symbols here solemnly given, all who refuse to reform their lives, and prepare for the coming of the Son of man, will be unblessed.

In view of the testimony of Inspiration, how dare men teach that the Revelation is a mystery, beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history.

To John were opened scenes of deep and thrilling interest in the experience of the church. He saw the position, dangers, conflicts, and final deliverance of the people of God. He records the closing messages which are

to ripen the harvest of the earth, either as sheaves for the heavenly garner or as fagots for the fires of destruction. Subjects of vast importance were revealed to him, especially for the last church, that those who should turn from error to truth might be instructed concerning the perils and conflicts before them. None need be in darkness in regard to what is coming upon the earth.

Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy.



## LIGHT THROUGH DARKNESS

THE WORK OF GOD IN THE earth presents, from age to age, a striking similarity in every great reformation or religious movement. The principles of God's dealing with men are ever the same. The important movements of the present have their parallel in those of the past, and the experience of the church in former ages has lessons of great value for our own time.

No truth is more clearly taught in the Bible than that God by his Holy Spirit especially directs his servants on earth in the great movements for the carrying forward of the work of salvation. Men are instruments in the hand of God, employed by him to accomplish his purposes of grace and mercy. Each has his part to act; to each is granted a measure of light, adapted to the necessities of his time, and sufficient to enable him to perform the work which God has given him to do. But no man, however honored of Heaven, has ever attained to a full understanding of the great plan of redemption, or even to a perfect appreciation of the divine purpose in the work for his own time. Men do not fully understand what God would accomplish by the work which he gives them to do; they do not comprehend, in all its bearings, the message which they utter in his name.

"Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done."

Even the prophets who were favored with the special illumination of the Spirit, did not fully comprehend the import of the revelations committed to them. The meaning was to be unfolded, from age to age, as the people of God should need the instruction therein contained.

Peter, writing of the salvation brought to light through the gospel, says: Of this salvation "the prophets have

1 Pet. 1:10-12.

Mark 1:15.

"The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel." That message was based on the prophecy of Daniel 9. The sixty-nine weeks were foretelling his sufferings and death. Christ himself had sent them forth with the message, and they could not understand the meaning of his words, who was to exalt Israel to the throne of universal prince, popular conception of the Messiah as a temporal prince, them in person. Their minds had become imbued with the great things which he has revealed in his Word. Thus it was ing of men, so that they are able only partially to grasp the blinded by human opinions, the traditions and false teaching of the people—and even of God's servants—are comprehend the messages of Heaven. Not infrequently the some error or neglect on their own part. Yet often it is because of the working out of his purposes, yet often it is because of into the counsels of the Infinite One, or to fully understand Though the finite minds of men are inadequate to enter stood.

is content to declare that the prophecies cannot be understood. To the ease-loving, world-loving indifference which rebuke to the ease-loving, world-loving indifference which favored ones of later ages treat this gift of Heaven. What a their holy zeal with the listless unconcern with which the nited and searched diligently" concerning revelations given minister." Witness those holy men of God as they did ealed that not unto themselves, but unto us they did phesies were given to his servants! "Unto whom it was ple of God in the Christian age, for whose benefit these n was in them did signify." What a lesson to the est. They "inquired and searched diligently," "search- all the light which God had been pleased to make- ne things revealed to them, they earnestly sought to while it was not given to the prophets to understand, that not unto themselves, but unto us they did and the glory that should follow. Unto whom it was when it testified beforehand the sufferings of should come unto you; searching what, or what and searched diligently, who prophesied of the Great Controversy.

declared by the angel to extend to "the Messiah the Prince," and with high hopes and joyful anticipations the disciples looked forward to the establishment of Messiah's kingdom at Jerusalem, to rule over the whole earth.

They preached the message which Christ had committed to them, though they themselves misapprehended its meaning. While their announcement was founded on Dan. 9:25, they did not see, in the next verse of the same chapter, that Messiah was to be cut off. From their very birth their hearts had been set upon the anticipated glory of an earthly empire, and this blinded their understanding alike to the specifications of the prophecy and to the words of Christ.

They performed their duty in presenting to the Jewish nation the invitation of mercy, and then, at the very time when they expected to see their Lord ascend the throne of David, they beheld him seized as a malefactor, scourged, derided, and condemned, and lifted upon the cross of Calvary. What despair and anguish wrung the hearts of those disciples during the days while their Lord was sleeping in the tomb.

Christ had come at the exact time and in the manner foretold by prophecy. The testimony of Scripture had been fulfilled in every detail of his ministry. He had preached the message of salvation, and "his word was with power." The hearts of his hearers had witnessed that it was of Heaven. The Word and the Spirit of God attested the divine commission of his Son.

The disciples still clung with undying affection to their beloved Master. And yet their minds were shrouded in uncertainty and doubt. In their anguish they did not then recall the words of Christ pointing forward to his suffering and death. If Jesus of Nazareth had been the true Messiah, would they have been thus plunged in grief and disappointment? This was the question that tortured their souls, while the Saviour lay in his sepulcher during the hopeless hours of that Sabbath which intervened between his death and his resurrection.

Though the night of sorrow gathered dark about these followers of Jesus, yet were they not forsaken. Saith the prophet: "When I sit in darkness, the Lord shall be a light unto me. . . . He will bring me forth to the light, and I shall behold his righteousness." "Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee." God hath spoken: "Unto the upright there ariseth light in the darkness." "I

will bring the blind by a way that they knew not; I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them." The announcement which had been made by the disciples in the name of the Lord was in every particular correct, and the events to which it pointed were even then taking place. "The time is fulfilled, the kingdom of God is at hand," had been their message. At the expiration of "the sixty-nine weeks of the Spirit, after his baptism by John in Jordan. And the kingdom of God" which they had declared to be at hand, was established by the death of Christ. This kingdom was not, as they had been taught to believe, an earthly empire. Nor was it that future, immortal kingdom which shall be set up when "the kingdom under the dominion, and the greatness of the people of the saints of the Most High;" that everlasting him." As used in the Bible, the expression "kingdom of God" is employed to designate both the kingdom of grace and the kingdom of glory. The kingdom of grace is brought to view by Paul in his Epistle to the Hebrews. After pointing to Christ, the compassionate intercessor who is "touched with the feeling of our infirmities," the throne implies the existence of a kingdom. In many of his parables, Christ uses the expression, "the kingdom of Heaven," to designate the work of divine grace upon the hearts of men. So the throne of glory referred to in the Saviour's words, and this kingdom is referred to in his glory, and all the holy angels with him, then shall be gathered all nations." "When the Son of man shall come in his glory, and all the kingdom of grace was instituted immediately after the fall of man, when a plan was devised for the redemption of the guilty race. It then existed in the purpose and by the promise of God; and through faith, men could

Micah 7:8, 9; Ps. 139:12; 112:4; Isa. 42:16; Dan. 7:27.

Heb. 4:16.

Mat. 25:31, 32.

become its subjects. Yet it was not actually established until the death of Christ. Even after entering upon his earthly mission, the Saviour, wearied with the stubbornness and ingratitude of men, might have drawn back from the sacrifice of Calvary. In Gethsemane the cup of woe trembled in his hand. He might even then have wiped the blood-sweat from his brow, and have left the guilty race to perish in their iniquity. Had he done this, there could have been no redemption for fallen men. But when the Saviour yielded up his life, and with his expiring breath cried out, "It is finished," then the fulfillment of the plan of redemption was assured. The promise of salvation made to the sinful pair in Eden was ratified. The kingdom of grace, which had before existed by the promise of God, was then established.

Thus the death of Christ—the very event which the disciples had looked upon as the final destruction of their hope—was that which made it forever sure. While it had brought them a cruel disappointment, it was the climax of proof that their belief had been correct. The event that had filled them with mourning and despair, was that which opened the door of hope to every child of Adam, and in which centered the future life and eternal happiness of all God's faithful ones in all the ages.

Purposes of infinite mercy were reaching their fulfillment, even through the disappointment of the disciples. While their hearts had been won by the divine grace and power of His teaching, who "spake as never man spake," yet intermingled with the pure gold of their love for Jesus, was the base alloy of worldly pride and selfish ambitions. Even in the passover chamber, at that solemn hour when their Master was already entering the shadow of Gethsemane, there was "a strife among them, which of them should be accounted the greatest." Their vision was filled with the throne, the crown, and the glory, while just before them lay the shame and agony of the garden, the judgment-hall, the cross of Calvary. It was their pride of heart, their thirst for worldly glory, that had led them to cling so tenaciously to the false teaching of their time, and to pass unheeded the Saviour's words showing the true nature of his kingdom, and pointing forward to his agony and death. And these errors resulted in the trial—sharp but needful—which was permitted for their correction. Though the disci-

ples had mistaken the meaning of their message, and had failed to realize their expectations, yet they had preached the warning given them of God, and the Lord would reward their faith, and honor their obedience. To them was to be intrusted the work of heralding to all nations the glorious gospel of their risen Lord. It was to prepare them for this work, that the experience which seemed to them so bitter had been permitted.

After his resurrection, Jesus appeared to his disciples on the way to Emmaus, and "beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself." "The hearts of the disciples were stirred. Faith was kindled. They were "begotten again unto a lively hope," even before Jesus revealed himself to them. It was his purpose to enlighten their understanding, and to fasten their faith upon the "sure word of prophecy." He wished the truth to take firm root in their minds, not merely because it was supported by his personal testimony, but because of the unquestionable evidence presented by the symbols and shadows of the typical law, and by the prophecies of the Old Testament. It was needful for the followers of Christ to have an intelligent faith, not only in their own behalf, but that they might carry the knowledge of Christ to the world. And as the very first step in imparting this knowledge, Jesus directed the disciples to "Moses and the prophets." Such was the testimony given by the risen Saviour to the value and importance of the Old-Testament Scriptures.

What a change was wrought in the hearts of the disciples, as they looked once more on the loved countenance of their Master! In a more complete and perfect sense than ever before, they had "found him, of whom Moses in the law, and the prophets, did write." The uncertainty, the anguish, the despair, gave place to perfect assurance, to unclouded faith. What marvel that after his ascension they "were continually in the temple, praising and blessing God." The people, knowing only of the Saviour's ignominious death, looked to see in their faces the expression of sorrow, confusion, and defeat; but they saw there gladness and triumph. What a preparation these disciples had received for the work before them! They had passed through the deepest trial which it was possible for them to experience, and had seen how, when to human vision all was

lost, the word of God had been triumphantly accomplished. Henceforward what could daunt their faith, or chill the ardor of their love? In the keenest sorrow they had "strong consolation," a hope which was as "an anchor of the soul, both sure and steadfast."<sup>10</sup> They had been witness to the wisdom and power of God, and they were "persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature" would be able to separate them from "the love of God, which is in Christ Jesus our Lord." "In all these things," they said, "we are more than conquerors through Him that loved us."<sup>11</sup> "The Word of the Lord endureth forever."<sup>12</sup> And "who is he that condemneth? It is Christ that died, yea rather, that is *risen again*, who is even at the right hand of God, who also maketh intercession for us."<sup>13</sup>

Saith the Lord: "My people shall never be ashamed."<sup>14</sup> "Weeping may endure for a night, but joy cometh in the morning."<sup>15</sup> When on his resurrection day these disciples met the Saviour, and their hearts burned within them as they listened to his words; when they looked upon the head and hands and feet that had been bruised for them; when, before his ascension, Jesus led them out as far as Bethany, and, lifting up his hands in blessing, bade them, "Go ye into all the world, and preach the gospel," adding, "Lo, I am with you always;"<sup>16</sup> when on the day of Pentecost the promised Comforter descended, and the power from on high was given, and the souls of the believers thrilled with the conscious presence of their ascended Lord,—then, even though, like his, their pathway led through sacrifice and martyrdom, would they have exchanged the ministry of the gospel of his grace, with the "crown of righteousness" to be received at his coming, for the glory of an earthly throne, which had been the hope of their earlier discipleship? He who is "able to do exceeding abundantly above all that we ask or think," had granted them, with the fellowship of His sufferings, the communion of his joy,—the joy of "bringing many sons unto glory," joy unspeakable, "an eternal weight of glory," to which, says Paul, "our light affliction, which is but for a moment," is "not worthy to be compared."

<sup>10</sup> Heb. 6:18, 19. <sup>11</sup> Rom. 8:34. <sup>12</sup> Ps. 30:5. <sup>13</sup> Mark 16:15; Matt. 28:20. <sup>14</sup> Joel 2:26. <sup>15</sup> 1 Pet. 1:25.

The Great Controversy

The experience of the disciples who preached the "gospel of the kingdom" at the first advent of Christ, has its counterpart in the experience of those who proclaimed the message of his second advent. As the disciples went out preaching, "The time is fulfilled, the kingdom of God is at hand," so Miller and his associates brought to view in the latest and last prophetic period brought to judgment was at hand, and the everlasting kingdom was to be ushered in. The message given by Daniel 9. The message based on the seventy weeks announced the termination of the seventy weeks of Daniel 9. The message given by Miller and his associates announced the termination of the 2300 days of Dan. 8:14, of which the seventy weeks form a part. The preaching of each was based upon the fulfillment of a different portion of the same great prophetic period.

Like the first disciples, fully comprehend the import of the message which they bore. Errors that had been long established in the church prevented them from arriving at a correct interpretation of an important point in the prophecy. Therefore, though they proclaimed the message which God had committed to them to be given to the world, yet through a misapprehension of its meaning, they suffered disappointment.

In explaining Dan. 8:14, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed," Miller, as has been stated adopted the generally received view that the earth is the sanctuary, and he believed that the cleansing of the sanctuary represented the purification of the earth by fire at the coming of the Lord. When, therefore, he found that the close of the 2300 days was definitely foretold, he concluded that this revealed the time of the second advent. His error resulted from accepting the popular view as to what constitutes the sanctuary.

In the typical system,—which was a shadow of the sacrifice and priesthood of Christ,—the cleansing of the sanctuary was the last service performed by the high priest in the yearly round of ministry. It was the closing work of the atonement,—a removal or putting away of sin from Israel. It prefigured the closing work in the ministration of our High Priest in Heaven, which are registered in the heavenly records. This service involves a work of investigation, a work of judgment; and it immediately precedes



the coming of Christ in the clouds of heaven with power and great glory; for when he comes, every case has been decided. Says Jesus, "My reward is with me, to give every man according as his work shall be."<sup>1</sup> It is this work of judgment, immediately preceding the second advent, that is announced in the first angel's message of Rev. 14:7: "Fear God, and give glory to him; for the hour of his judgment is come."

Those who proclaimed this warning gave the right message at the right time. But as the early disciples declared, "The time is fulfilled, and the kingdom of God is at hand," based on the prophecy of Daniel 9, while they failed to perceive that the death of the Messiah was foretold in the same scripture, so Miller and his associates preached the message based on Dan. 8:14 and Rev. 14:7, and failed to see that there were still other messages brought to view in Revelation 14, which were also to be given before the advent of the Lord. As the disciples were mistaken in regard to the kingdom to be set up at the end of the seventy weeks, so Adventists were mistaken in regard to the event to take place at the expiration of the 2300 days. In both cases there was an acceptance of, or rather an adherence to, popular errors that blinded the mind to the truth. Both classes fulfilled the will of God in delivering the message which he desired to be given, and both, through their own misapprehension of this message, suffered disappointment.

Yet God accomplished his own beneficent purpose in permitting the warning of the judgment to be given just as it was. The great day was at hand, and in his providence the people were brought to the test of a definite time, in order to reveal to them what was in their hearts. The message was designed for the testing and purification of the church. They were to be led to see whether their affections were set upon this world or upon Christ and Heaven. They professed to love the Saviour; now they were to prove their love. Were they ready to renounce their worldly hopes and ambitions, and welcome with joy the advent of their Lord? The message was designed to enable them to discern their true spiritual state, it was sent in mercy to arouse them to seek the Lord with repentance and humiliation.

The disappointment also, though the result of their own

misapprehension of the message which they gave was to be overruled for good. It would test the hearts of those who had professed to receive the warning. In the face of their disappointment, would they rashly give up their experience, they, in prayer and humility, seek to discern where they and cast away their confidence in God's Word? or would had failed to comprehend the significance of the prophecy? How many had moved from fear, or from impulse and excitement? How many were half-hearted and unbelieving? Multitudes professed to love the appearing of the Lord. When called to endure the scoffs and reproach of the world, and the test of delay and disappointment, would they renounce the faith? Because they did not immediately understand the dealings of God with them, would they cast aside truths sustained by the clearest testimony of his Word?

This test would reveal the strength of those who with real faith had obeyed what they believed to be the teaching of the Word and the Spirit of God. It would teach them, as only such an experience could, the danger of accepting the theories and interpretations of men, instead of making the Bible its own interpreter. To the children of faith the perplexity and sorrow resulting from their error, would work the needed correction. They would be led to a closer study of the prophetic word. They would be taught to examine more carefully the foundation of their faith, and to reject everything, however widely accepted by the Christian world, that was not founded upon the Scriptures of truth.

With these believers, as with the first disciples, that which in the hour of trial seemed dark to their understanding, would afterward be made plain. When they should see the "end of the Lord," they would know that notwithstanding the trial resulting from their errors, his purposes of love toward them had been steadily fulfilling. They would learn by a blessed experience that he is "very pitiful, and of tender mercy;" that all his paths "are mercy and truth unto such as keep his covenant and his testimonies."

## A GREAT RELIGIOUS AWAKENING

A GREAT RELIGIOUS AWAKENING under the proclamation of Christ's soon coming, is foretold in the prophecy of the first angel's message of Revelation 14. An angel is seen flying "in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." "With a loud voice" he proclaims the message, "Fear God, and give glory to him; for the hour of his Judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters."

The fact that an angel is said to be the herald of this warning, is significant. By the purity, the glory, and the power of the heavenly messenger, divine wisdom has been pleased to represent the exalted character of the work to be accomplished by the message, and the power and glory that were to attend it. And the angel's flight "in the midst of heaven," the "loud voice" with which the warning is uttered, and its promulgation to all "that dwell on the earth,"—give evidence of the rapidity and world-wide extent of the movement.

The message itself sheds light as to the time when this movement is to take place. It is declared to be a part of the "everlasting gospel," and it announces the opening of the Judgment. The message of salvation has been preached in all ages; but this message is a part of the gospel which could be proclaimed only in the last days, for only then would it be true that the hour of Judgment *had come*. The prophecies present a succession of events leading down to the opening of the Judgment. This is especially true of the book of Daniel. But that part of his prophecy which related to the last days, Daniel was bidden to close up and seal "to the time of the end." Not till we reach this time could a message concerning the Judgment be proclaimed, based on a fulfillment of these prophecies. But at the time of the end, says the prophet, "many shall run to and fro, and knowledge shall be increased."

The apostle Paul warned the church not to look for the

coming of Christ in his day. "That day shall not come," he says, "except there come a falling away first, and that man of sin be revealed." Not till after the great apostasy, and the long period of the reign of the "man of sin," which look for the advent of our Lord. The "man of sin," which is also styled the "mystery of iniquity," the "son of perdition," and "that wicked," represents the papacy, which, as foretold in prophecy, was to maintain its supremacy for 1260 years. This period ended in 1798. The coming of Christ could not take place before that time. Paul covers with his caution the whole of the Christian dispensation down to the year 1798. It is this side of that time that the message of Christ's second coming is to be proclaimed.

No such message has ever been given in past ages. Paul, as we have seen, did not preach it; he pointed his brethren into the then far-distant future for the coming of the Lord. The reformers did not proclaim it. Martin Luther placed the judgment about three hundred years in the future from his day. But since 1798 the book of Daniel has been unsealed, knowledge of the prophecies has increased, and many have proclaimed the solemn message of the judgment near.

Like the great Reformation of the sixteenth century, the Advent movement appeared in different countries of Christendom at the same time. In both Europe and America, men of faith and prayer were led to the study of the prophecies, and, tracing down the inspired record, they saw convincing evidence that the end of all things was at hand. In different lands there were isolated bodies of Christians, who, solely by the study of the Scriptures, arrived at the belief that the Saviour's advent was near.

In 1821, three years after Miller had arrived at his exposition of the prophecies pointing to the time of the judgment, Dr. Joseph Wolff, "the missionary to the world," began to proclaim the Lord's soon coming. Wolff was born in Germany, of Hebrew parentage, his father being a Jewish Rabbi. While very young he was convinced of the truth of the Christian religion. Of an active, inquiring mind, he had been an eager listener to the conversations that took place in his father's house, as devout Hebrews daily assembled to recount the hopes and anticipations of their people, the glory of the coming Messiah, and the restoration of Israel. One day hearing Jesus of Nazareth

mentioned, the boy inquired who he was. "A man of the greatest talent," was the answer, "but because he pretended to be the Messiah, the Jewish tribunal sentenced him to death." "Why, then," rejoined the questioner, "why is Jerusalem destroyed? and why are we in captivity?" "Alas, alas!" answered his father, "because the Jews murdered the prophets." The thought was at once suggested to the child, "Perhaps Jesus of Nazareth was also a prophet, and the Jews killed him when he was innocent." So strong was this feeling, that though forbidden to enter a Christian church, he would often linger outside to listen to the preaching. When only seven years old, he was boasting to an aged Christian neighbor of the future triumph of Israel at the advent of the Messiah, when the old man said kindly, "Dear boy, I will tell you who the real Messiah was: he was Jesus of Nazareth, whom your ancestors crucified, as they slew the prophets of old. Go home and read the fifty-third chapter of Isaiah, and you will be convinced that Jesus Christ is the Son of God." Conviction at once fastened upon him. He went home and read the scripture, wondering to see how perfectly it had been fulfilled in Jesus of Nazareth. Were the words of the Christian true? The boy asked of his father an explanation of the prophecy, but was met with a silence so stern that he never again dared to refer to the subject. This however only increased his desire to know more of the Christian religion. The knowledge he sought was studiously kept from him in his Jewish home; but when only eleven years old, he left his father's house, and went out into the world to gain for himself an education, to choose his religion and his life-work. He found a home for a time with kinsmen, but was soon driven from them as an apostate, and alone and penniless he had to make his own way among strangers. He went from place to place, studying diligently, and maintaining himself by teaching Hebrew. Through the influence of a Catholic instructor, he was led to accept the Romish faith, and formed the purpose of becoming a missionary to his own people. With this object he went, a few years later, to pursue his studies in the College of the Propaganda at Rome. Here his habit of independent thought and candid speech brought upon him the imputation of heresy. He openly attacked the abuses of the church, and urged the necessity of reform. Though at first treated with special favor by the papal dignitaries, he was after a time removed from Rome. Under the surveillance of the church

he went from place to place, until it became evident that he could never be brought to submit to the bondage of Romanism. He was declared to be incorrigible, and was left at liberty to go where he pleased. He now made his way to England, and, professing the Protestant faith, united with the English Church. After two years' study he set out, in 1821, upon his mission.

While Wolff accepted the great truth of Christ's first advent as "a man of sorrows, and acquainted with grief," he saw that the prophecies bring to view with equal clearness his second advent with power and glory. And while he sought to lead his people to Jesus of Nazareth as the Promised One, and to point them to his first coming in humiliation as a sacrifice for the sins of men, he taught them also of his second coming as a king and deliverer.

"Jesus of Nazareth, the true Messiah," he said, "whose hands and feet were pierced, who was brought like a lamb to the slaughter, who was a man of sorrows and acquainted with grief, who after the scepter was taken from Judah, and the legislative power from between his feet, came the first time, shall come the second time in the clouds of heaven, and with the trump of the archangel," and "shall stand upon the Mount of Olives. And that dominion once consigned to Adam over the creation and forfeited by him (Gen. 1:26; 3:17) shall be given to Jesus. He shall be king over all the earth. The groanings and lamentations of the creation shall cease, but songs of praise and thanksgiving all be heard." "When Jesus comes in the glory of his Father with the holy angels," "the dead believers shall rise first. 1 Thess. 4:16; 1 Cor. 15:23. This is what we Christians call the first resurrection. Then the animal kingdom shall change its nature (Isa. 11:6-9); and shall be subdued unto Jesus. Ps. 8. Universal peace shall prevail." "The Lord again shall look down upon the earth, and say, 'Behold, it is very good.'"

Wolff believed the coming of the Lord to be at hand, his interpretation of the prophetic periods placing the great consummation within a very few years of the time pointed out by Miller. To those who urged from the scripture, "Of that day and hour knoweth no man," that men are to know nothing concerning the nearness of the advent, Wolff replied: "Did our Lord say that the day and hour should never be known? Did he not give us signs of the times, in order that we may know at least the *approach* of his coming, as one knows the approach of summer by the

fig tree putting forth its leaves? Are we never to know that period, whilst he himself exhorteth not only to read Daniel the prophet but to understand him? And in that very Daniel where it is said that the words were shut up to the time of the end (which was the case in his time), and that 'many shall run to and fro' (a Hebrew expression for observing and thinking upon the time), and 'knowledge' (regarding that time) 'shall be increased.' Besides this, our Lord does not intend to say by this, that the *approach* of the time shall not be known, but that the exact 'day and hour knoweth no man.' He does say that enough shall be known by the signs of the times, to induce us to prepare for his coming, as Noah prepared the ark."

Concerning the popular system of interpreting, or misinterpreting, the Scriptures, Wolff wrote: "The greater part of the Christian church have swerved from the plain sense of Scripture, and have turned to the phantomizing system of the Buddhists; they believe that the future happiness of mankind will consist in moving about in the air, and suppose that when they are reading *Jews*; they must understand *Gentiles*; and when they read *Jerusalem*, they must understand the *church*; and if it said *earth*, it means sky; and for the coming of the Lord they must understand the progress of the missionary societies; and going up to the mountain of the Lord's house, signifies a grand class-meeting of Methodists."

During the twenty-four years from 1821 to 1845, Wolff traveled extensively: in Africa, visiting Egypt and Abyssinia; in Asia, traversing Palestine, Syria, Bokhara, and India. He also visited the United States, on the journey thither preaching on the island of St. Helena. He arrived in New York in August, 1837; and after speaking in that city, he preached in Philadelphia and Baltimore, and finally proceeded to Washington. Here, he says, "on a motion brought forward by the ex-President, John Quincy Adams, in one of the houses of Congress, the House unanimously granted me the use of the Congress Hall for a lecture, which I delivered on a Saturday, honored with the presence of all the members of Congress, and also of the bishop of Virginia, and the clergy and citizens of Washington. The same honor was granted to me by the members of the Government of New Jersey and Pennsylvania, in whose

sence I delivered lectures on my researches in Asia, and on the personal reign of Jesus Christ."

Dr. Wolff traveled in the most barbarous countries, without the protection of any European authority, enduring many hardships, and surrounded with countless perils. He was condemned to death. He was beset by robbers, and sometimes nearly perished from thirst. Once he was pped of all that he possessed, and left to travel hundreds miles on foot through the mountains, the snow beating his face, and his naked feet benumbed by contact with frozen ground.

When warned against going unarmed amongst savage and hostile tribes, he declared himself provided with arms, prayer, zeal for Christ, and confidence in his help." "I also," he said, "provided with the love of God and my neighbor in my heart, and the Bible is in my hand." The Bible in Hebrew and English he carried with him wherever he went. Of one of his later journeys he says, "I kept the Bible open in my hand. I felt my power was in the book, and that it might would sustain me."

Thus he persevered in his labors until the message of the agreement had been carried to a large part of the habitable globe. Among Jews, Turks, Parsees, Hindoos, and many other nationalities and races, he distributed the Word of God in these various tongues, and everywhere heralded the

proaching reign of the Messiah. In his travels in Bokhara he found the doctrine of the world's soon coming held by a remote and isolated people. The Arabs of Yemen, he says, "are in possession of a book called 'Seera,' which gives notice of the coming of Christ and his reign in glory, and they expect great events to take place in the year 1840." "In Yemen I spent six days with the Rechabites. They drink no wine, plant no vineyards, and no seed, live in tents, and remember the words of Nadab, the son of Rechab. With them were the children of Israel of the tribe of Dan, . . . who expect, in common with the children of Rechab, the speedy arrival of the Messiah in the clouds of heaven."

A similar belief was found by another missionary to sit in Tartary. A Tartar priest put the question to the missionary, as to when Christ would come the second time. Then the missionary answered that he knew nothing about it, the priest seemed greatly surprised at such ignorance in one who professed to be a Bible teacher, and stated his



own belief, founded on prophecy, that Christ would come about 1844.

As early as 1826 the Advent message began to be preached in England. The movement here did not take so definite a form as in America, the exact time of the advent was not so generally taught, but the great truth of Christ's soon coming in power and glory was extensively proclaimed. And this not among dissenters and non-conformists only. Mourtant Brock, an English writer, states that about seven hundred ministers of the Church of England were engaged in preaching this "gospel of the kingdom." The message pointing to 1844 as the time of the Lord's coming was also given in Great Britain. Advent publications from the United States were widely circulated. Books and journals were republished in England. And in 1842, Robert Winter, an Englishman by birth, who had received the Advent faith in America, returned to his native country to herald the coming of the Lord. Many united with him in the work, and the message of the judgment was proclaimed in various parts of England.

In South America, in the midst of barbarism and priestcraft, Lacunza, a Spaniard and a Jesuit, found his way to the Scriptures, and thus received the truth of Christ's speedy return. Impelled to give the warning, yet desiring to escape the censures of Rome, he published his views under the assumed name of "Rabbi Ben-Israel," representing himself as a converted Jew. Lacunza lived in the eighteenth century, but it was about 1825 that his book, having found its way to London, was translated into the English language. Its publication served to deepen the interest already awakening in England in the subject of the second advent.

In Germany the doctrine had been taught in the eighteenth century by Bengel, a minister in the Lutheran Church, and a celebrated Biblical scholar and critic. Upon completing his education, Bengel had devoted himself to the study of theology, "to which the grave and religious tone of his mind, deepened and strengthened by his early training and discipline, naturally inclined him. Like other young men of thoughtful character, before and since, he had to struggle with doubts and difficulties of a religious nature, and he alludes, with much feeling, to the 'many arrows which pierced his poor heart, and made his youth hard to bear.'" Becoming a member of the consistory of Württemberg, he advocated the cause of religious liberty, urging "that all reasonable freedom be accorded it."

satisfied with the teachings of rationalism, and in studying him amid the perils of later years. He could not rest inspiration of the Scriptures, which served as an anchor to the seen in the historian's record. Here was a testimony to the exactness with which the prophecy had been fulfilled, as chapter of Daniel, and he was struck with the wonderful Ancient History," his attention was called to the second inclined in the study of prophecy. After reading "Rollin's the ministry he was not only ignorant of true faith, but opening of the nineteenth century; and when he entered Europe during the latter part of the eighteenth and the second advent that spirit of rationalism which pervaded all the Reformation. Gausson preached the message of the Geneva, where Farel and Calvin had spread the truths of the light shone also in France and Switzerland.

The light shone also in France and Switzerland. on coming is still held by the German churches of Asia and there formed colonies, and the faith of Christ. At an early date some of the believers went to parts of Germany. The movement attracted attention in his own State of Wurtemberg, and to some extent in His views of prophecy were quite generally received a very few years of that afterward held by Miller. into fixed upon as the time of the second advent was the Apocalypse, and soon arrived at the belief that himself to the study of the prophecies, especially subject. In the pulpits it again presented itself to forced glory of the scenes presented by the proph- and with a sense of the stupendous importance unfolded to his understanding as never before. son Bengel's mind. The prophecies of the e preparing a sermon from Revelation 21 for day" that the light of Christ's second coming still felt in his native province. : established church." The good effects of bound, on grounds of conscience, to with-

*Real Controversy*

the Bible and searching for clearer light he was, after a time, led to a positive faith.

As he pursued his investigation of the prophecies, he arrived at the belief that the coming of the Lord was at hand. Impressed with the solemnity and importance of this great truth, he desired to bring it before the people, but the popular belief that the prophecies of Daniel are mysteries and cannot be understood, was a serious obstacle in his way. He finally determined—as Farel had done before him in evangelizing Geneva—to begin with the children, through whom he hoped to interest the parents.

"I desire this to be understood," he afterward said, speaking of his object in this undertaking, "it is not because of its small importance, but on the contrary because of its great value, that I wished to present it in this familiar form, and that I addressed it to the children. I desired to be heard, and I feared that I would not be if I addressed myself to the grown people first." "I determined therefore to go to the youngest. I gather an audience of children; if the group enlarges, if it is seen that they listen, are pleased, interested, that they understand and explain the subject, I am sure to have a second circle soon, and in their turn, grown people will see that it is worth their while to sit down and study. When this is done, the cause is gained."

The effort was successful. As he addressed the children, older persons came to listen. The galleries of his church were filled with attentive hearers. Among them were men of rank and learning, and strangers and foreigners visiting Geneva, and thus the message was carried to other parts.

Encouraged by this success, Gussen published his lessons, with the hope of promoting the study of the prophetic books in the churches of the French-speaking people, "To publish instruction given to the children," says Gussen, "is to say to adults, who too often neglect such books under the false pretense that they are obscure, 'How can they be obscure, since your children understand them?' " "I had a great desire," he adds, "to render a knowledge of the prophecies popular in our flocks, if possible." "There is no study, indeed, which it seems to me answers the needs of the time better." "It is by this that we are to prepare for the tribulation near at hand, and watch and wait for Jesus Christ."

Though one of the most distinguished and beloved of preachers in the French language, Gussen, after a time suspended from the ministry, his pr



The testimony of the prophecies which seemed to point to the coming of Christ in the spring of 1844 took deep hold of the minds of the people. As the message went from State to State, there was everywhere awakened widespread

the hour of his judgment is come." "Fear God, and give glory to him; for speedy return. Far and wide spread the message of the treated in all the world, were sent the glad tidings of Christ's carried to distant lands. Wherever missionaries had pen- fulfillment. The writings of Miller and his associates were prophecy of the first angel's message had its most direct center of the great Advent movement. It was here that the preach the warning in America. This country became the To William Miller and his co-laborers it was given to

be given to all peoples, tongues, and nations. filled, that the proclamation of the Saviour's coming should message of his second advent. God's Word must be ful- first advent, so he wrought through them in giving the As God wrought through children at the time of Christ's mouth of babes and sucklings thou hast perfected praise?" say?" Jesus answered, "Yea; have ye never read, Out of the sorely displeased, said unto him, "Hearst thou what these "Hosanna to the Son of David!" When the Pharisees, refrain, and, waving their branches of palm, they cried, but the children in the temple courts afterward took up the joyful proclamation as they entered the gates of Jerusalem dated by the threats of the priests and rulers, ceased their peace, the very stones would cry out. The people, intimi fulfillment of prophecy, and if these should hold their silence them; but Jesus answered that all this was in of David, the jealous Pharisees called upon him to the waving of palm branches, heralded him as the So rejoicing multitudes that, with shouts of triumph an When Jesus drew near to Jerusalem attended by th upon the children, that the work might be accomplished the voices of his servants were silenced, he put his Spirit should be given in the Scandinavian countries; and who It was God's will that the tidings of the Saviour's comi

edge that the hand of God was in the movement. even ministers of the State church were forced to acknow honest practices, and a work was done so marked th and immoral were reformed, others abandoned their d

interest. Many were convinced that the arguments from the of opinion, they joyfully received the truth. Some ministers laid aside their sectarian views and feelings, left their salaries and their churches, and united in proclaiming the coming of Jesus. There were comparatively few ministers, however, who would accept this message; therefore it was largely committed to humble laymen. Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions; and yet the number of workers was small in comparison with the work to be accomplished. The condition of an ungodly church and a world lying in wickedness burdened the souls of the true watchmen, and they willingly endured toil, privation, and suffering, that they might call men to repentance unto salvation. Though opposed by Satan, the work went steadily forward, and the Advent truth was accepted by many thousands.

Everywhere the searching testimony was heard, warning sinners, both worldlings and church-members, to flee from the wrath to come. Like John the Baptist, the forerunner of Christ, the preachers laid the ax at the root of the tree, and urged all to bring forth fruit meet for repentance. Their stirring appeals were in marked contrast to the assurances of peace and safety that were heard from popular pulpits; and wherever the message was given, it moved the people. A simple, direct testimony of the Scriptures, set home by the power of the Holy Spirit, brought a weight of conviction which few were able wholly to resist. Professors of religion were roused from their false security. They saw their backslidings, their worldliness and unbelief, their pride and selfishness. Many sought the Lord with repentance and humiliation. The affections that had so long clung to earthly things they now fixed upon Heaven. The Spirit of God rested upon them, and with hearts softened and subdued they joined to sound the cry, "Fear God, and give glory to him; for the hour of his judgment is come."

Sinners inquired with weeping, "What must I do to be saved?" Those whose lives had been marked with dishonesty were anxious to make restitution. All who found peace in Christ longed to see others share the blessing. The hearts of parents were turned to their children, and the hearts of children to their parents. The barriers of pride and reserve were swept away. Heart-felt confessions were made, and the members of the household labored for the salvation of

those who were nearest and dearest. Often was heard the sound of earnest intercession. Everywhere were souls in deep anguish, pleading with God. Many wrestled all night in prayer for the assurance that their own sins were pardoned, or for the conversion of their relatives or neighbors.

All classes flocked to the Adventist meetings. Rich and poor, high and low, were, from various causes, anxious to hear for themselves the doctrine of the second advent. The Lord held the spirit of opposition in check while his servants explained the reasons of their faith. Sometimes the instrument was feeble; but the Spirit of God gave power to his truth. The presence of holy angels was felt in these assemblies, and many were daily added to the believers. As the evidences of Christ's soon coming were repeated, vast crowds listened in breathless silence to the solemn words. Heaven and earth seemed to approach each other. The power of God was felt upon old and young and middle-aged. Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. None who attended those meetings can ever forget those scenes of deepest interest.

The proclamation of a definite time for Christ's coming called forth great opposition from many of all classes, from the minister in the pulpit down to the most reckless, Heaven-daring sinner. The words of prophecy were fulfilled: "There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." Many who professed to love the Saviour, declared that they had no opposition to the doctrine of the second advent; they merely objected to the definite time. But God's all-seeing eye read their hearts. They did not wish to hear of Christ's coming to judge the world in righteousness. They had been unfaitful servants, their works would not bear the inspection of the heart-searching God, and they feared to meet their Lord. Like the Jews at the time of Christ's first advent, they were not prepared to welcome Jesus. They not only refused to listen to the plain arguments from the Bible, but ridiculed those who were looking for the Lord. Satan and his angels exulted, and flung the taunt in the face of Christ and holy angels, that his

professed people had so little love for him that they did not desire his appearing.

"No man knoweth the day nor the hour," was the argument most often brought forward by rejecters of the Advent faith. The scripture is, "Of that day and hour knoweth no man, no, not the angels of Heaven, but my Father only." A clear and harmonious explanation of this text was given by those who were looking for the Lord, and the wrong use made of it by their opponents was clearly shown. The words were spoken by Christ in that memorable conversation with his disciples upon Olivet, after he had for the last time departed from the temple. The disciples had asked the question, "What shall be the sign of thy coming, and of the end of the world?" Jesus gave them signs, and said, "When ye shall see all these things, know that it is near, even at the doors." One saying of the Saviour must not be made to destroy another. Though no man knoweth the day nor the hour of his coming, we are instructed and required to know when it is near. We are further taught that to disregard his warning, and refuse or neglect to know when his advent is near, will be as fatal for us, as it was for those who lived in the days of Noah not to know when the flood was coming. And the parable in the same chapter contrasting the faithful and the unfaitful servant, and giving the doom of him who said in his heart, "My Lord delayeth his coming," shows in what light Christ will regard and reward those whom he finds watching, and teaching his coming, and those denying it. "Watch therefore," he says; "blessed is that servant, whom his Lord when he cometh shall find so doing." "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."

Paul speaks of a class to whom the Lord's appearing will come unawares. "The day of the Lord so cometh as a thief in the night. For when they shall say, peace and safety: then sudden destruction cometh upon them, . . . and they shall not escape. But he adds, to those who have given heed to the Saviour's warning, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day; we are not of the night, nor of darkness."

"Matt. 24:36.  
Rev 3:3.

"Matt. 24:3, 33, 42-51.  
1 Thess. 5:2-5.



Thus it was shown that Scripture gives no warrant for men to remain in ignorance concerning the greatness of Christ's coming. But those who devoted only an excuse to reject the truth closed their ears to this explanation, and the words, "No man knoweth the day nor the hour," continued to be echoed by the bold scollar, and even by the professed minister of Christ. As the people were roused, and began to inquire the way of salvation, teachers stepped in between them and the truth, seeking to quiet their fears by falsely interpreting the Word of God. Unfaithful watchmen united in the work of the great deceiver, crying, Peace; peace, when God had not given peace. Like the Pharisees in Christ's day, many refused to enter the kingdom of Heaven themselves, and thus they were entering in, they hindered. The Word of God will be required at their hand.

The most humble and devoted in the church were usually the first to receive the message. Those who read the Bible for themselves could not but see how wrong was the character of the popular views of prophecy. For the people were not controlled by the influence of the clergy, wherever they would search the Word of God for themselves, the Advent doctrine needed no aid to be received with the Scriptures to establish its veracity.

Many were persecuted by their ungodly neighbors in order to retain their position in the church. Some were bound to be silent in regard to their hopes, for fear that their loyalty to God forbade them thus to hate the nation, although he had committed to their trust. Not a few were cut off from the fellowship of the church for so doing. When they expressing their belief in the coming of Christ, they precious to those who bore this trial of faith, and the words of the prophet, "Your brethren will say you, that cast you out for my name's sake, and that they shall be glorified. But he shall appear to you as you shall be ashamed."

Angels of God were watching, and the angels would be the result of the warning. Those who were in a world of rejection of the message of the coming of Christ were away in sadness. For they were ready to be tested in regard to the power of the Word of God. Tested by husbands, and children, and friends, and were made to believe in a new power in the Word of God.

Angels were sent to keep faithful watch over these souls; for angels as were taught by the Adventists. Angels were sent to keep faithful watch upon them from the throne of God.

With unspeakable desire those who had received the message watched for the coming of their Saviour. The time when they expected to meet him was at hand. They approached this hour with a calm solemnity. They rested in sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. None who experienced this hope and trust can forget those precious hours of waiting. For some weeks preceding the time, worldly business was for the most part laid aside. The sincere believers carefully examined every thought and emotion of their hearts as if upon their death-beds and in a few hours to close their eyes upon earthly scenes. There was no making of "ascension robes;" but all felt the need of internal evidence that they were prepared to meet the Saviour; their white robes were purity of soul,—characters cleansed from sin by the atoning blood of Christ. Would that there was still with the professed people of God the same spirit of heart-searching, the same earnest, determined faith. Had they continued thus to humble themselves, they would be in possession of a far richer experience than they now have. There is too little prayer, too little real victory of sin, and the lack of living faith leaves many of the grace so richly provided by our Redeemer.

God designed to prove his people. His hand covered mistake in the reckoning of the prophetic periods." Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said "Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ." The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished: he was testing the hearts of those

among men. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed: they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.

But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the veil separating the visible from the invisible world have been swept back, angels would have been seen drawing near to these steadfast souls, and relieving them from the shafts of Satan.

## The Great Controversy

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God designed to prove his people. His hand covered a mistake in the reckoning of the prophetic periods." Adventists did not discover the error, nor was it discovered by the most learned of their opponents. The latter said "Your reckoning of the prophetic periods is correct. Some great event is about to take place; but it is not what Mr. Miller predicts; it is the conversion of the world, and not the second advent of Christ." The time of expectation passed, and Christ did not appear for the deliverance of his people. Those who with sincere faith and love had looked for their Saviour, experienced a bitter disappointment. Yet the purposes of God were being accomplished: he was testing the hearts of those

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who professed to be waiting for his appearing. There were among them many who had been actuated by no higher motive than fear. Their profession of faith had not affected their hearts or their lives. When the expected event failed to take place, these persons declared that they were not disappointed; they had never believed that Christ would come. They were among the first to ridicule the sorrow of the true believers.

But Jesus and all the heavenly host looked with love and sympathy upon the tried and faithful yet disappointed ones. Could the veil separating the visible from the invisible world have been swept back, angels would have been seen drawing near to these steadfast souls, and shielding them from the shafts of Satan.

have never witnessed such a general declension as at present. Truly, the church should awake, and search into the cause of this affliction; for an affliction every one that loves Zion must view it. When we call to mind how few and far between cases of true conversion are, and the almost unparalleled impenitence and hardness of sinners, we almost involuntarily exclaim, 'Has God forgotten to be gracious? or is the door of mercy closed?' "

Such a condition never exists without cause in the church itself. The spiritual darkness which falls upon nations, upon churches and individuals, is due, not to an arbitrary withdrawal of the succors of divine grace on the part of God, but to neglect or rejection of divine light on the part of men. A striking illustration of this truth is presented in the history of the Jewish people in the time of Christ. By their devotion to the world and forgetfulness of God and his Word, their understanding had become darkened, their hearts earthly and sensual. Thus they were in ignorance concerning Messiah's advent, and in their pride and unbelief they rejected the Redeemer. God did not even then cut off the Jewish nation from a knowledge of, or a participation in, the blessings of salvation. But those who rejected the truth lost all desire for the gift of Heaven. They had "put darkness for light, and light for darkness," until the light which was in them became darkness; and how great was that darkness!

It suits the policy of Satan, that men should retain the forms of religion, if but the spirit of vital godliness is lacking. After their rejection of the gospel, the Jews continued zealously to maintain their ancient rites, they rigorously preserved their national exclusiveness, while they themselves could not but admit that the presence of God was no longer manifest among them. The prophecy of Daniel pointed so unmistakably to the time of Messiah's coming, and so directly foretold his death, that they discouraged its study, and finally the rabbis pronounced a curse on all who should attempt a computation of the time. In blindness and impenitence, the people of Israel for eighteen hundred years have stood, indifferent to the gracious offers of salvation, unmindful of the blessings of the gospel, a solemn and fearful warning of the danger of rejecting light from Heaven.

Whenever the cause exists, the same results will follow. He who deliberately stifles his convictions of duty because it interferes with his inclinations, will finally lose the power

Such were the blessed results experienced by those who accepted the Advent message. They "came from different denominations, and their denominational barriers were hurled to the ground; conflicting creeds were shattered to atoms; the unscriptural hope of a temporal millennium was abandoned, false views of the second advent were corrected, pride and conformity to the world were swept away; wrongs were made right; hearts were united in the sweetest fellowship, and love and joy reigned supreme. In this doctrine did this for the few who did believe in it.

one baptism." are called in *one* hope of your calling; *one* Lord, *one* faith, "There is," he says, "*one* body, and *one* Spirit, even as ye describes, "the unity of the Spirit in the bond of peace." unity for which Christ prayed, that which the apostle shines upon them from his Word, they would reach that If God's professed people would receive the light as it added to the church daily such as should be saved."

"spake the word of God with boldness," when "the Lord the believers were of "one heart and of one soul," and unity, faith, and love, which existed in apostolic days, when church would again have reached that blessed state of of God would have been manifested among them. The preparation to stand in his presence, the Spirit and power their hearts before the Lord, and seeking in sincerity a Had they received the message from Heaven, humbling corrected the evils that were shutting them away from him. church a warning, which, had it been accepted, would have ness and backsliding. In this message, God had sent to the and to arouse them to see their true condition of world- people of God from the corrupting influences of the world, and worship him, was designed to separate the professed the hour of God's Judgment, and calling upon men to fear The first angel's message of Revelation 14, announcing

tence.

*to distinguish between truth and error. The understanding becomes darkened, the conscience callous, the heart hardened, and the soul is separated from God. Where the message of divine truth is spurned or slighted, there the church will be enshrouded in darkness; faith and love grow cold, and estrangement and dissension enter. Church-members center their interests and energies in worldly pursuits, and sinners become hardened in their impen-*

In Revelation 17, Babylon is represented as a woman, a  
to designate the various forms of false or apostate religion.  
Babel, and signifies confusion." The term Babylon is derived from  
of her fornication." "Because she made all nations drink of the wine of the wrath,  
proclaiming, "Babylon is fallen, is fallen, that great city,  
In Revelation 14, the first angel is followed by a second,  
in the churches in 1844.

worldliness, backsliding, and spiritual darkness.

the world. Here was the cause of the greater calamity.

In refusing the warning of the first angel, they rejected the means which Heaven had provided for their restoration. They spurned the gracious messenger that would have corrected the evils which separated them from God, and with greater eagerness they turned to seek the friendship of the world. Here was the cause of that fearful condition of worldliness, backsliding, and spiritual death which existed in the churches in 1844. The first angel is followed by a second revelation 14, the first angel is fallen, is fallen, that great city in the wine of the wrath revealed from

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figure which is used in the Bible as the symbol of a church, a virtuous woman representing a pure church, a vile woman an apostate church.

In the Bible the sacred and enduring character of the relation that exists between Christ and his church is represented by the union of marriage. The Lord has joined his people to himself by a solemn covenant, he promising to be their God, and they pledging themselves to be his, and his alone. He declares, "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies." And again, "I am married unto you." And Paul employs the same figure in the New Testament, when he says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

The unfaithfulness of the church to Christ in permitting her confidence and affection to be turned from him, and allowing the love of worldly things to occupy the soul, is likened to the violation of the marriage vow. The sin of Israel in departing from the Lord is presented under this figure; and the wonderful love of God which they thus despised is touchingly portrayed. "I swear unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine." "And thou wast exceeding beautiful, and thou didst prosper into a kingdom. And thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee. . . . But thou didst trust in thine own beauty, and playedst the harlot because of thy renown." "As a wife treacherously departeth from her husband, so have ye dealt treacherously with me, O house of Israel, saith the Lord;" "as a wife that committeth adultery, which taketh strangers instead of her husband."

In the New Testament, language very similar is addressed to professed Christians who seek the friendship of the world above the favor of God. Says the apostle James: "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God."

The woman, Babylon, of Revelation 17, is described as "arrayed in purple and scarlet color, and decked with gold

Hos. 2:19.  
2 Cor. 11:2.

Eze. 16:8, 13-15, 32; Jer. 3:20.  
Jer. 3:14.

and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness. . . . And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots." Says the prophet, "I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus." "Babylon is further declared to be 'that great city, which reigneth over the kings of the earth.'" The power that for so many centuries maintained despotic sway over the monarchs of Christendom, is Rome. The purple and scarlet color, the gold and precious stones and pearls, vividly picture the magnificence and more than kingly pomp affected by the haughty see of Rome. And no other power could be so truly declared "drunken with the blood of the saints" as that church which has so cruelly persecuted the followers of Christ. Babylon is also charged with the sin of unlawful connection with "the kings of the earth." It was by departure from the Lord, and alliance with the heathen, that the Jewish church became a harlot; and Rome, corrupting herself in like manner by seeking the support of worldly powers, receives a like condemnation.

Babylon is said to be "the mother of harlots." By her *daughters* must be symbolized churches that cling to her doctrines and traditions, and follow her example of sacrificing the truth and the approval of God, in order to form an unlawful alliance with the world. The message of Revelation 14 announcing the *fall* of Babylon, must apply to religious bodies that were once pure and have become corrupt. Since this message follows the warning of the judgment, it must be given in the last days, therefore it cannot refer to the Romish Church, for that church has been in a fallen condition for many centuries. Furthermore, in the eighteenth chapter of the Revelation, in a message which is yet future, the people of God are called upon to come out of Babylon. According to this scripture, many of God's people must still be in Babylon. And in what religious bodies are the greater part of the followers of Christ now to be found? Without doubt, in the various churches professing the Protestant faith. At the time of their rise, these churches took a noble stand for God and the truth, and his blessing was with them. Even the unbelieving world was constrained to acknowledge the beneficent results that followed an acceptance of the prin-

ciples of the gospel. In the words of the prophet to Israel, "Thy renown went forth among the heathen for thy beauty; for it was perfect through my comeliness, which I had put upon thee, saith the Lord God." But they fell by the same desire which was the curse and ruin of Israel,—the desire of imitating the practices and courting the friendship of the ungodly. "Thou didst trust in thine own beauty, and playedst the harlot because of thy renown." Many of the Protestant churches are following Rome's example of iniquitous connection with "the kings of the earth;" the State churches, by their relation to secular governments, and other denominations by seeking the favor of the world. And the term Babylon—confusion—may be appropriately applied to these bodies, all professing to derive their doctrines from the Bible, yet divided into almost innumerable sects, with widely conflicting creeds and theories.

Besides a sinful union with the world, the churches that separated from Rome present other of her characteristics. A Romish work—the "Catholic Christian Instructed"—makes the charge: "If the Church of Rome was ever guilty of idolatry in relation to the saints, her daughter, the Church of England, stands guilty of the same, which has ten churches dedicated to Mary for one dedicated to Christ."

And Mr. Hopkins, in a treatise on the Millennium, declares: "There is no reason to consider the antichristian spirit and practices confined to what is now called the Church of Rome. The Protestant churches have much of antichrist in them, and are far from being wholly reformed from corruption and wickedness." Concerning the separation of the Presbyterian Church from Rome, Dr. Guthrie writes: "Three hundred years ago, our church, with an open Bible on her banner, and this motto, 'Search the Scriptures,' on her scroll, marched out from the gates of Rome." Then he asks the significant question, "Did they come *clean* out of Babylon?"

"The Church of England," says Spurgeon, "seems to be eaten through and through with sacramentarianism, but non-conformity appears to be almost as badly riddled with philosophical infidelity. Those of whom we thought better things are turning aside one by one from the fundamentals of the faith. Through and through, I believe, the very heart of England is honeycombed with a damnable infidel-

ity which dares still go into the pulpit and call itself Christian."

What was the origin of the great apostasy? How did the church first depart from the simplicity of the gospel?—By conforming to the practices of paganism, to facilitate the acceptance of Christianity by the heathen. The apostle Paul declared, even in his day, "The-mystery of iniquity doth already work."<sup>10</sup> During the lives of the apostles the church remained comparatively pure. "But toward the latter end of the second century most of the churches assumed a new form, the first simplicity disappeared; and insensibly, as the old disciples retired to their graves, their children, along with new converts . . . came forward and new-modeled the cause."<sup>11</sup> To secure converts, the exalted standard of the Christian faith was lowered, and as the result "a pagan flood, flowing into the church, carried with it its customs, practices, and idols."<sup>12</sup> As the Christian religion secured the favor and support of secular rulers, it was nominally accepted by multitudes; but while in appearance Christians, many "remained in substance pagans, especially worshipping in secret their idols."<sup>13</sup>

Has not the same process been repeated in nearly every church calling itself Protestant? As its founders, those who possessed the true spirit of reform, pass away, their descendants come forward and "new model the cause." While blindly clinging to the creed of their fathers and refusing to accept any truth in advance of what they saw, the children of the reformers depart widely from their example of humility, self-denial, and renunciation of the world. Thus "the first simplicity disappears." A worldly flood, flowing into the church, "carries with it its customs, practices, and idols."

Alas, to what a fearful extent is that friendship of the world which is "enmity with God," now cherished among the professed followers of Christ! How widely have the popular churches throughout Christendom departed from the Bible standard of humility, self-denial, simplicity, and godliness! Said John Wesley, in speaking of the right use of money: "Do not waste any part of so precious a talent, merely in gratifying the desire of the eye, by superfluous and expensive apparel, or by needless ornaments. Waste no part of it in curiously adorning your houses; in superfluous

<sup>10</sup>2 Thess. 2:7. "Robinson, in History of Baptism.  
<sup>11</sup>Gavazzi's Lectures, p. 290.

or expensive furniture; in costly pictures, painting, gilding." "Lay out nothing to gratify the pride of him, to gain the admiration or praise of men." "So long as thou dost well unto thyself, men will speak good of thee." So long as thou art clothed in purple and fine linen, and farest sumptuously every day, no doubt many will applaud thine elegance of taste, thy generosity and hospitality. But do not buy their applause so dear. Rather be content with the honor that cometh from God." But in many churches of our time, such teaching is disregarded.

A profession of religion has become popular with the world. Rulers, politicians, lawyers, doctors, merchants, join the church as a means of securing the respect and confidence of society, and advancing their own worldly interests. Thus they seek to cover all their unrighteous transactions under a profession of Christianity. The various religious bodies, re-enforced by the wealth and influence of these baptized worldlings, make a still higher bid for popularity and patronage. Splendid churches, embellished in the most extravagant manner, are erected on popular avenues. The worshippers array themselves in costly and fashionable attire. A high salary is paid for a talented minister to entertain and attract the people. His sermons must not touch popular sins, but be made smooth and pleasing for fashionable ears. Thus fashionable sinners are enrolled on the church-records, and fashionable sins are concealed under a pretense of godliness.

Commenting on the present attitude of professed Christians toward the world, a leading secular journal says: "Insensibly the church has yielded to the spirit of the age, and adapted its forms of worship to modern wants." "All things, indeed, that help to make religion attractive, the church now employs as its instruments." And a writer in the New York Independent speaks thus concerning Methodism as it is: "The line of separation between the godly and the irreligious fades out into a kind of penumbra, and zealous men on both sides are toiling to obliterate all difference between their modes of action and enjoyment." "The popularity of religion tends vastly to increase the number of those who would secure its benefits without squarely meeting its duties."

Says Howard Crosby: "The church of God is to-day courting the world. Its members are trying to bring it down to the level of the ungodly. The ball, the theater, nude and lewd art, social luxuries with all their loose more"

making inroads into the sacred inclosure of the church; and as a satisfaction for all this worldliness, Christians are making a great deal of Lent and Easter and church ornamentation. It is the old trick of Satan. The Jewish church struck on that rock; the Romish church was wrecked on the same; and the Protestant is fast reaching the same doom."

In this tide of worldliness and pleasure-seeking, self-denial and self-sacrifice for Christ's sake are almost wholly lost. "Some of the men and women now in active life in our churches were educated, when children, to make sacrifices in order to be able to give or to do something for Christ." But "if funds are wanted now, . . . nobody must be called on to give. Oh, no! have a fair, tableaux, a mock trial, an antiquarian supper, or something to eat, anything to amuse the people."

Governor Washburn, of Wisconsin, in his annual message declared "that church fairs, charitable raffles, concert lotteries for charitable and other purposes, prize packages, 'grab-bags,' Sabbath-school and other religious chances by ticket, are nurseries of crime, inasmuch as they promise something for nothing, are games of chance, and are really gambling. He says that the pernicious spirit of gambling is fostered, encouraged, and kept alive by these agencies to a degree little known by good citizens; and that, but for them, the ordinary laws against gambling would be much less violated and much more easily enforced. These practices, he declares, ought not to be permitted any longer to debauch the morals of the young."

The spirit of worldly conformity is invading the churches throughout Christendom. Robert Atkins, in a sermon preached in London, draws a dark picture of the spiritual declension that prevails in England: "The truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach. *Apostasy, apostasy, apostasy*, is engraven on the very front of every church, and did they know it, and did they feel it, there might be hope; but, alas! they cry, 'We are rich, and increased in goods, and have need of nothing.'"

The great sin charged against Babylon is, that she "made all nations drink of the wine of the wrath of her fornication."



have continued to reject the special truths for this time, they have fallen lower and lower. Not yet, however, can it be said that "Babylon is fallen, . . . because she made all nations drink of the wine of the wrath of her fornication." She has not yet made all nations do this. The spirit of world-conforming and indifference to the testing truths for our time exists and has been gaining ground in churches of the Protestant faith in all the countries of Christendom; and these churches are included in the solemn and terrible denunciation of the second angel. But the work of apostasy has not yet reached its culmination.

The Bible declares that before the coming of the Lord, Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness;" and they that "received not the love of the truth, that they might be saved," will be left to receive "strong delusion, that they should believe a lie."<sup>1</sup> Not until this condition shall be reached, and the union of the church with the world shall be fully accomplished, throughout Christendom, will the fall of Babylon be complete. The change is a progressive one, and the perfect fulfillment of Rev. 14:8 is yet future.

Notwithstanding the spiritual darkness, and alienation from God, that exist in the churches which constitute Babylon, the great body of Christ's true followers are still to be found in their communion. There are many of these who have never seen the special truths for this time. Not a few are dissatisfied with their present condition, and are longing for clearer light. They look in vain for the image of Christ in the churches with which they are connected. As these bodies depart farther and farther from the truth, and ally themselves more closely with the world, the difference between the two classes will widen, and it will finally result in separation. The time will come when those who love God supremely can no longer remain in connection with such as are "lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof."

Revelation 18 points to the time when, as the result of rejecting the threefold warning of Rev. 14:6-12, the church will have fully reached the condition foretold by the second angel, and the people of God, still in Babylon, will be called upon to separate from her communion. This mes-



sage is the last that will ever be given to the world; and it will accomplish its work. When those that "believed not the truth, but had pleasure in unrighteousness," "shall be left to receive strong delusion, and to believe a lie, then the light of truth will shine upon all whose hearts are open to receive it, and all the children of the Lord, that remain in Babylon, will heed the call, "Come out of her, my people."<sup>13</sup>

## PROPHECIES FULFILLED

### Chapter 22

WHEN THE TIME PASSED at which the Lord's coming was first expected,—in the spring of 1844,—those who had looked in faith for his appearing were for a season involved in doubt and uncertainty. While the world regarded them as having been utterly defeated, and proved to have been cherishing a delusion, their source of consolation was still the Word of God. Many continued to search the Scriptures, examining anew the evidences of their faith, and carefully studying the prophecies to obtain further light. The Bible testimony in support of their position seemed clear and conclusive. Signs which could not be mistaken pointed to the coming of Christ as near. The special blessing of the Lord, both in the conversion of sinners and the revival of spiritual life among Christians, had testified that the message was of Heaven. And though the believers could not explain their disappointment, they felt assured that God had led them in their past experience.

Interwoven with prophecies which they had regarded as applying to the time of the second advent, was instruction specially adapted to their state of uncertainty and suspense, and encouraging them to wait patiently, in the faith that what was now dark to their understanding would in due time be made plain.

Among these prophecies was that of Hab. 2:1-4: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up is not upright in him; but the just shall live by his faith."

As early as 1842, the direction given in this prophecy, to "write the vision, and make it plain upon tables, that he may run that readeth it," had suggested to Charles Fitch the preparation of a prophetic chart to illustrate the visions of Daniel and the Revelation. The publication of this chart

The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of his disciples concerning the sign of his coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from his first to his second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this he spoke of his coming in his kingdom, and related the parable describing the two classes of servants who look for his appearing. Chapter 25 opens with the words, "Then shall the kingdom

their faith would have failed in that trying hour. patience, and to hold fast their confidence in God's Word, portions of Scripture, admonishing them to wait with words of courage and hope. Had it not been for such ages, and, foreseeing their disappointment, had given them the end from the beginning had looked down through the The waiting ones rejoiced, believing that He who knows have spoken shall be done."

my words be prolonged any more, but the word which I unto them, Thus saith the Lord God: There shall none of prophesies of the times that are far off. Therefore say vision that the seer is for many days to come, and be more prolonged." "They of the house of Israel say, The word that I shall speak shall come to pass; it shall be no and the effect of every vision. . . . I will speak, and the fore, Thus saith the Lord God: . . . The days are at hand, are prolonged, and every vision faileth? Tell them therefore that ye have in the land of Israel, saying, The days Lord came unto me, saying, Son of man, what is that strength and comfort to believers: "And the word of the A portion of Ezekiel's prophecy also was a source of his faith."

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was regarded as a fulfillment of the command given by Habakkuk. No one, however, then noticed that an apparent delay in the accomplishment of the vision—a tarrying time—is presented in the same prophecy. After the disappointment, this scripture appeared very significant: "The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. . . . The just shall live by his faith."

A portion of Ezekiel's prophecy also was a source of strength and comfort to believers: "And the word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God: . . . The days are at hand, and the effect of every vision. . . . I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged." "They of the house of Israel say, The vision that the seer is for many days to come, and he prophesieth of the times that are far off. Therefore say unto them, Thus saith the Lord God: There shall none of my words be prolonged any more, but the word which I have spoken shall be done."

The waiting ones rejoiced, believing that He who knows the end from the beginning had looked down through the ages, and, foreseeing their disappointment, had given them words of courage and hope. Had it not been for such portions of Scripture, admonishing them to wait with patience, and to hold fast their confidence in God's Word, their faith would have failed in that trying hour.

The parable of the ten virgins of Matthew 25, also illustrates the experience of the Adventist people. In Matthew 24, in answer to the question of his disciples concerning the sign of his coming and of the end of the world, Christ had pointed out some of the most important events in the history of the world and of the church from his first to his second advent; namely, the destruction of Jerusalem, the great tribulation of the church under the pagan and papal persecutions, the darkening of the sun and moon, and the falling of the stars. After this he spoke of his coming in his kingdom, and related the parable describing the two classes of servants who look for his appearing. Chapter 25 opens with the words, "Then shall the kingdom

of Heaven be likened unto ten virgins." Here is brought to view the church living in the last days, the same that is pointed out in the close of chapter 24. In this parable their experience is illustrated by the incidents of an Eastern

marriage. "Then shall the kingdom of Heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him."

The coming of Christ, as announced by the first angels' message, was understood to be represented by the coming of the bridegroom. The widespread reformation under the proclamation of his soon coming, answered to the going forth of the virgins. In this parable, as in that of Matthew 24, two classes are represented. All had taken their lamps, the Bible, and by its light had gone forth to meet the bridegroom. But while "they that were foolish took their lamps, and took no oil with them," "the wise took oil in their vessels with their lamps." The latter class had received the grace of God, the regenerating, enlightening power of the Holy Spirit, which renders his Word a lamp to the feet and a light to the path. In the fear of God they had studied the Scriptures to learn the truth, and had earnestly sought for purity of heart and life. These had a personal experience, a faith in God and in his Word, which could not be overthrown by disappointment and delay. Others "took their lamps, and took no oil with them." They had moved from impulse. Their fears had been excited by the solemn message, but they had depended upon the faith of their brethren, satisfied with the flickering light of good emotions, without a thorough understanding of the truth, or a genuine work of grace in the heart. These had gone forth to meet the Lord, full of hope in the prospect of immediate reward; but they were not prepared for delay and disappointment. When trials came, their faith failed, and their lights burned dim.

"While the bridegroom tarried, they all slumbered and slept." By the tarrying of the bridegroom is represented the passing of the time when the Lord was expected, the disappointment, and the seeming delay. In this time of uncertainty, the interest of the superficial and half-hearted

soon began to waver, and their efforts to relax; but those whose faith was based on a personal knowledge of the Bible had a rock beneath their feet, which the waves of disappointment could not wash away. "They all slumbered and slept;" one class in unconcern and abandonment of their faith, the other class patiently waiting till clearer light should be given. Yet in the night of trial the latter seemed to lose, to some extent, their zeal and devotion. The half-hearted and superficial could no longer lean upon the faith of their brethren. Each must stand or fall for himself. About this time, fanaticism began to appear. Some who had professed to be zealous believers in the message, rejected the Word of God as the one infallible guide, and, claiming to be led by the Spirit, gave themselves up to the control of their own feelings, impressions, and imaginations. There were some who manifested a blind and bigoted zeal, denouncing all who would not sanction their course. Their fanatical ideas and exercises met with no sympathy from the great body of Adventists; yet they served to bring reproach upon the cause of truth.

Satan was seeking by this means to oppose and destroy the work of God. The people had been greatly stirred by the Advent movement, thousands of sinners had been converted, and faithful men were giving themselves to the work of proclaiming the truth, even in the tarrying time. The prince of evil was losing his subjects; and in order to bring reproach upon the cause of God, he sought to deceive some who professed the faith, and to drive them to extremes. Then his agents stood ready to seize upon every error, every failure, every unbecoming act, and hold it up before the people in the most exaggerated light, to render Adventists and their faith odious. Thus the greater the number whom he could crowd in to make a profession of faith in the second advent while his power controlled their hearts, the greater advantage would he gain by calling attention to them as representatives of the whole body of believers.

Satan is "the accuser of the brethren," and it is his spirit that inspires men to watch for the errors and defects of the Lord's people, and to hold them up to notice, while their good deeds are passed by without a mention. He is always active when God is at work for the salvation of souls. When the sons of God come to present themselves before the Lord, Satan comes also among them. In every revival he is ready to bring in those who are unsanctified in heart.

and unbalanced in mind. When these have accepted some points of truth, and gained a place with believers, he works through them to introduce theories that will deceive the unwary. No man is proved to be a true Christian because he is found in company with the children of God, even in the house of worship and around the table of the Lord. Satan is frequently there upon the most solemn occasions, in the form of those whom he can use as his agents. The prince of evil contests every inch of ground over which God's people advance in their journey toward the heavenly city. In all the history of the church, no reformation has been carried forward without encountering serious obstacles. Thus it was in Paul's day. Wherever the apostle raised up a church, there were some who professed to receive the faith, but who brought in heresies, that, if received, would eventually crowd out the love of the truth. Luther also suffered great perplexity and distress from the course of fanatical persons who claimed that God had spoken directly through them, and who therefore set their own ideas and opinions above the testimony of the Scriptures. Many who were lacking in faith and experiences, who had considerable self-sufficiency, and who heard and tell some new thing, were beginning pretensions of the new teachers, and they joined of Satan in their work of tearing down what moved Luther to build up. And the Wesleys who blessed the world by their influence and encountered at every step the wiles of Satan overzealous, unbalanced, and unsanctified ones of every grade.

William Miller had no sympathy with those that led to fanaticism. He declared, with Luther, spirit should be tested by the Word of God. said Miller, "has great power over the minds of present day. And how shall we know what spirit they are of? The Bible answers: 'By it shall know them.'" "There are many spirits in the world; and we are commanded to try the spirit that does not cause us to live soberly and godly, in this present world, is not the I am more and more convinced that Satan in these wild movements." "Many among to be wholly sanctified, are following the truth and apparently are as ignorant of truth as of no such pretensions." "The spirit of error will



the truth; and the Spirit of God will lead us into truth. But say you, a man may be in error, and think he has the truth. What then? We answer, The Spirit and Word agree. If a man judges himself by the Word of God, and finds a perfect harmony through the whole Word, then he must believe he has the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law or book, then let him walk carefully, lest he be caught in the snare of the devil." "I have often obtained more evidence of inward piety from a kindling eye, a wet cheek, and a choked utterance, than from all the noise in Chris-

tendom."

In the days of the Reformation its enemies charged all the evils of fanaticism upon the very ones who were laboring most earnestly against it. A similar course was pursued by the opposers of the Advent movement. And not content with misrepresenting and exaggerating the errors of extremists and fanatics, they circulated unfavorable reports that had not the slightest semblance of truth. These persons were actuated by prejudice and hatred. Their peace was disturbed by the proclamation of Christ at the door. They feared it might be true, yet hoped it was not, and this was the secret of their warfare against Adventists and their faith.

The fact that a few fanatics worked their way into the ranks of Adventists is no more a reason to decide that the movement was not of God, than was the presence of fanatics and deceivers in the church in Paul's or Luther's day a sufficient excuse for condemning their work. Let the people of God arouse out of sleep, and begin in earnest the work of repentance and reformation, let them search the Scriptures to learn the truth as it is in Jesus, let them make an entire consecration to God, and evidence will not be wanting that Satan is still active and vigilant. With all possible deception he will manifest his power, calling to his aid all the fallen angels of his realm.

It was not the proclamation of the second advent that created fanaticism and division. These appeared in the summer of 1844, when Adventists were in a state of doubt and perplexity concerning their real position. The preaching of the first angel's message and of the "midnight cry" tended directly to repress fanaticism and dissension. Those who participated in these solemn movements were in harmony; their hearts were filled with love for one another, and for Jesus, whom they expected soon to see. The

one faith, the one blessed hope, lifted them above the control of any human influence, and proved a shield against the assaults of Satan.

"While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps." "In the summer of 1844, midway between the time when it had been first thought that the 2300 days would end, and the autumn of the same year, to which it was afterward found that they extended, the message was proclaimed, in the very words of Scripture, "Behold, the Bridegroom cometh!"

That which led to this movement was the discovery that the decree of Artaxerxes for the restoration of Jerusalem, which formed the starting-point for the period of the 2300 days, went into effect in the autumn of the year B.C. 457, and not at the beginning of the year, as had been formerly believed. Reckoning from the autumn of 457, the 2300 years terminate in the autumn of 1844.

Arguments drawn from the Old-Testament types also pointed to the autumn as the time when the event represented by the "cleansing of the sanctuary" must take place. This was made very clear as attention was given to the manner in which the types relating to the first advent of Christ had been fulfilled.

The slaying of the passover lamb was a shadow of the death of Christ. Says Paul, "Christ our passover is sacrificed for us." "The sheaf of first-fruits, which at the time of the Passover was waved before the Lord, was typical of the resurrection of Christ. Paul says, in speaking of the resurrection of the Lord, and of all his people, "Christ the first-fruits; afterward they that are Christ's at his coming." "Like the wave-sheaf, which was the first ripe grain gathered before the harvest, Christ is the first-fruits of that immortal harvest of redeemed ones that at the future resurrection shall be gathered into the garner of God.

These types were fulfilled, not only as to the event, but as to the time. On the fourteenth day of the first Jewish month, the very day and month on which, for fifteen long centuries, the passover lamb had been slain, Christ, having eaten the passover with his disciples, instituted that feast which was to commemorate his own death as "the Lamb of

\*Matt. 25:5-7.

\*See diagram, p. 279.  
\*1 Cor. 15:23.

God, which taketh away the sin of the world." That same night he was taken by wicked hands, to be crucified and slain. And as the antitype of the wave-sheaf, our Lord was raised from the dead on the third day; "the first-fruits of them that slept;" a sample of all the resurrected just, whose "vile body" shall be changed, and "fashioned like unto his glorious body."

In like manner, the types which relate to the second advent must be fulfilled at the time pointed out in the symbolic service. Under the Mosaic system, the cleansing of the sanctuary, or the great day of atonement, occurred on the tenth day of the seventh Jewish month, when the high priest, having made an atonement for all Israel, and thus removed their sins from the sanctuary, came forth and blessed the people. So it was believed that Christ, our great High Priest, would appear to purify the earth by the destruction of sin and sinners, and to bless his waiting people with immortality. The tenth day of the seventh month, the great day of atonement, the time of the cleansing of the sanctuary, which in the year 1844 fell upon the 22d of October, was regarded as the time of the Lord's coming. This was in harmony with the proofs already presented that the 2300 days would terminate in the autumn, and the conclusion seemed irresistible.

In the parable of Matthew 25 the time of waiting and slumber is followed by the coming of the bridegroom. This was in accordance with the arguments just presented, both from prophecy and from the types. They carried strong conviction of their truthfulness; and the "midnight cry" was heralded by thousands of believers.

Like a tidal wave the movement swept over the land. From city to city, from village to village, and into remote country places it went, until the waiting people of God were fully aroused. Fanaticism disappeared before this proclamation, like early frost before the rising sun. Believers saw their doubt and perplexity removed, and hope and courage animated their hearts. The work was free from those extremes which are ever manifested when there is human excitement without the controlling influence of the Word and Spirit of God. It was similar in character to those seasons of humiliation and returning unto the Lord which among ancient Israel followed messages of repentance from his servants. It bore the characteristics that

work of God in every age. There was little ecstatic joy, but rather deep searching of heart, confession of sin, and forsaking of the world. A preparation to meet the Lord was the burden of agonizing spirits. There was persevering prayer, and unreserved consecration to God.

Said Miller, in describing that work: "There is no great expression of joy; that is, as it were, suppressed for a future occasion, when all Heaven and earth will rejoice together with joy unspeakable and full of glory. There is no shouting; that, too, is reserved for the shout from Heaven. The singers are silent; they are waiting to join in the angelic hosts, the choir from Heaven." "There is no clashing of sentiments; all are of one heart and of one mind." Another who participated in the movement testified: "It has produced everywhere the most deep searching of heart and humiliation of soul. . . . It caused a weaning of affections from the things of this world, a healing of controversies and animosities, a confession of wrongs, a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self-abasement and prostration of soul, such as we never before witnessed. As the Lord commanded by the prophet Joel, when the great day of God should be at hand, it produced a rending of hearts and not of garments, and a turning unto the Lord with fasting, and weeping, and mourning. As God said by Zechariah, a spirit of grace and of supplication was poured out upon his children; they looked to Him whom they had pierced, there was great mourning in the land, . . . and those who were looking for the Lord afflicted their souls before Him."

Of all the great religious movements since the days of the apostles, none have been more free from human imperfection and the wiles of Satan than was that of the autumn of 1844. Even now, after the lapse of nearly half a century, all who shared in that movement and who have stood firm upon the platform of truth, still feel the holy influence of that blessed work, and bear witness that it was of God.

At the call, "The Bridgroom cometh; go ye out to meet him," the waiting ones "arose and trimmed their lamps;" they studied the Word of God with an intensity of interest before unknown. Angels were sent from Heaven to arouse those who had become discouraged, and prepare them to receive the message. The work did not stand in the wisdom and learning of men, but in the power of God. It was not

the most talented, but the most humble and devoted, who were the first to hear and obey the call. Farmers left their crops standing in the fields, mechanics laid down their tools, and with tears and rejoicing went out to give the warning. Those who had formerly led in the cause were among the last to join in this movement. The churches in general closed their doors against this message, and a large company of those who received it withdrew from their connection. In the providence of God, this proclamation united with the second angel's message, and gave power to that work.

The message, "Behold, the Bridgroom cometh!" was not so much a matter of argument, though the Scripture proof was clear and conclusive. There went with it an impelling power that moved the soul. There was no doubt, no questioning. Upon the occasion of Christ's triumphal entry into Jerusalem, the people who were assembled from all parts of the land to keep the feast, flocked to the Mount of Olives, and as they joined the throng that were escorting Jesus, they caught the inspiration of the hour and helped to swell the shout, "Blessed is He that cometh in the name of the Lord!" In like manner did unbelievers who flocked to the Adventist meetings—some from curiosity, some merely to ridicule—feel the convincing power attending the message; "Behold, the Bridgroom cometh!"

At that time there was faith that brought answers to prayer,—faith that had respect to the recompense of reward. Like showers of rain upon the thirsty earth, the Spirit of grace descended upon the earnest seekers. Those who expected soon to stand face to face with their Redeemer felt a solemn joy that was unutterable. The softening, subduing power of the Holy Spirit melted the heart, as his blessing was bestowed in rich measure upon the faithful, believing ones.

Carefully and solemnly those who received the message came up to the time when they hoped to meet their Lord. Every morning they felt that it was their first duty to secure the evidence of their acceptance with God. Their hearts were closely united, and they prayed much with and for one another. They often met together in secluded places to commune with God, and the voice of intercession ascended to Heaven from the fields and groves. The assurance of the Saviour's approval was more necessary to

them than their daily food, and if a cloud darkened the minds, they did not rest until it was swept away. As the felt the witness of pardoning grace, they longed to behold Him whom their souls loved.

But again they were destined to disappointment. The time of expectation passed, and their Saviour did not appear. With un wavering confidence they had looked forward to his coming, and now they felt as did Mary, when coming to the Saviour's tomb and finding it empty, she exclaimed with weeping, "They have taken away my Lord, and I know not where they have laid him."

A feeling of awe, a fear that the message might be true had for a time served as a restraint upon the unbelieving world. After the passing of the time, this did not at once disappear; at first they dared not triumph over the disappointed ones; but as no tokens of God's wrath were seen they recovered from their fears, and resumed their reproach and ridicule. A large class who had professed to believe in the Lord's soon coming, renounced their faith. Some who had been very confident were so deeply wounded in their pride that they felt like fleeing from the world. Like Jonah, they complained of God, and chose death rather than life. Those who had based their faith upon the opinions of others, and not upon the Word of God, were now as ready again to change their views. The scoffers won the weak and cowardly to their ranks, and these united in declaring that there could be no more fear or expectations now. The time had passed, the Lord had not come, and the world might remain the same for thousands of years.

The earnest, sincere believers had given up all for Christ, and had shared his presence as never before. They had, and they believed, given their last warning to the world, and expecting soon to be received into the society of the divine Master and the heavenly angels, they had, to a great extent, withdrawn from the society of those who did not receive the message. With intense desire they had prayed, "Come, Lord Jesus, and come quickly." But he had not come. And now to take up again the heavy burden of life, cares and perplexities, and to endure the taunts and sneers of a scoffing world, was a terrible trial of faith and patience.

Yet this disappointment was not so great as was the

"John 20:13.

experienced by the disciples at the time of Christ's first advent. When Jesus rode triumphantly into Jerusalem, his followers believed that he was about to ascend the throne of David, and deliver Israel from her oppressors. With high hopes and joyful anticipations they vied with one another in showing honor to their King. Many spread their outer garments as a carpet in his path, or strewed before him the leafy branches of the palm. In their enthusiastic joy they united in the glad acclaim, "Hosanna to the Son of David!" When the Pharisees, disturbed and angered by this outburst of rejoicing, wished Jesus to rebuke his disciples, he replied, "If these should hold their peace, the stones would immediately cry out."<sup>1</sup> Prophecy must be fulfilled. The disciples were accomplishing the purpose of God; yet they were doomed to a bitter disappointment. But a few days had passed ere they witnessed the Saviour's agonizing death, and laid him in the tomb. Their expectations had not been realized in a single particular, and their hopes died with Jesus. Not till their Lord had come forth triumphant from the grave could they perceive that all had been foretold by prophecy, and "that Christ must needs have suffered, and risen again from the dead."<sup>2</sup>

Five hundred years before, the Lord had declared by the prophet Zechariah, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem. Behold, thy King cometh unto thee. He is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."<sup>3</sup> Had the disciples realized that Christ was going to judgment and to death, they could not have fulfilled this prophecy.

In like manner, Miller and his associates fulfilled prophecy, and gave a message which inspiration had foretold should be given to the world, but which they could not have given had they fully understood the prophecies pointing out their disappointment, and presenting another message to be preached to all nations before the Lord should come. The first and second angels' messages were given at the right time, and accomplished the work which God designed to accomplish by them.

The world had been looking on, expecting that if the time passed and Christ did not appear, the whole system of Adventism would be given up. But while many, under strong temptation, yielded their faith, there were some who

The fruits of the Advent movement, the spirit of reformation of life, which had attended the reformation of the Holy Spirit had witnessed to the power of the second advent, and they could detect no system of prophetic evidence, to renounce positions of their opponents had not succeeded in overthrowing their reckoning of the prophetic periods. The Scriptures, by minds enlightened by the Spirit of God, had been reached through earnest, prayerful study and hearts burning with its living power; positions had withstood the most searching religious teachers and bitter opposition of popular stood firm against the reborn forces of learning and eloquence, and the taunts of even this could not shake their faith in the Word of God. When Jonah proclaimed in the streets of Nineveh, that within forty days the city would be overthrown, the Lord accepted the humiliation of the Ninevites, and extended their period of probation; yet the message of Jonah was sent of God, and Nineveh was tested according to his will. Adventists believed that in like manner, "It has," the Lord accepted the warning of the judgment, "or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, so that those who will examine their own hearts, may know on which side of the throne, and from the face of the Lamb, God thus, as we believe, has tested them, and seen whether they would shrink, in the hour of trial, from the position in which he might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the work of God." The feelings of those who still believed that God had led them in their past experience, are expressed in the words of



That this admonition is addressed to the church in the last days is evident from the words pointing to the nearness of the Lord's coming: "For yet a little while, and He that shall come will come, and will not tarry." And it is plainly implied that there would be a seeming delay, and that the

William Miller: "Were I to live my life over again, with the same evidence that I then had, to be honest with God and men I should have to do as I have done." "I hope I have cleansed my garments from the blood of souls; I feel that, as far as possible, I have freed myself from all guilt in their condemnation." "Although I have been twice disappointed," wrote this man of God, "I am not yet cast down or discouraged." "My hope in the coming of Christ is as strong as ever. I have done only what, after years of sober consideration, I felt it my solemn duty to do. If I have erred, it has been on the side of charity, the love of my fellow-man, and my conviction of duty to God." "One thing I do know, I have preached nothing but what I believed; and God's hand has been with me, his power has been manifested in the work, and much good has been effected." "Many thousands, to all human appearance, have been made to study the Scriptures by the preaching of the time; and by that means, through faith and the sprinkling of the blood of Christ, have been reconciled to God." "I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor, nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands, nor shrink, I hope, from losing it, if God in his good providence so orders."

God did not forsake his people; his Spirit still abode with those who did not rashly deny the light which they had received, and denounce the Advent movement. In the Epistle to the Hebrews are words of encouragement and warning for the tried, waiting ones at this crisis: "Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

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## WHAT IS THE SANCTUARY?

THE SCRIPTURE WHICH ABOVE all others had been both the foundation and central pillar of the Advent faith was the declaration, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." These had been familiar words to all believers in the Lord's soon coming. By the lips of thousands was this prophecy repeated as the watchword of their faith. All felt that upon the events therein foretold depended their brightest expectations and most cherished hopes. These prophetic days had been shown to terminate in the autumn of 1844. In common with the rest of the Christian world, Adventists then held that the earth, or some portion of it, was the sanctuary. They understood that the cleansing of the sanctuary was the purification of the earth by the fires of the last great day, and that this would take place at the second advent. Hence the conclusion that Christ would return to the earth in 1844.

But the appointed time had passed, and the Lord had not appeared. The believers knew that God's Word could not fail; their interpretation of the prophecy must be at fault; but where was the mistake? Many rashly cut the knot of difficulty by denying that the 2300 days ended in 1844. No reason could be given for this, except that Christ had not come at the time they expected him. They argued that if the prophetic days had ended in 1844, Christ would then have returned to cleanse the sanctuary by the purification of the earth by fire; and that since he had not come, the days could not have ended.

To accept this conclusion was to renounce the former reckoning of the prophetic periods. The 2300 days had been found to begin when the commandment of Artaxerxes for the restoration and building of Jerusalem went into effect, in the autumn of A.D. 457. Taking this as the starting-point, there was perfect harmony in the application of all the events foretold in the explanation of that period in Dan. 9:25-27. Sixty-nine weeks, the first 483 of the 2300 years, were to reach to the Messiah, the Anointed One; and Christ's baptism and anointing by the

Lord would appear to tarry. The instruction here given is especially adapted to the experience of Adventists at this time. The people here addressed were in danger of making shipwreck of faith. They had done the will of God in following the guidance of his Spirit and his Word; yet they could not understand his purpose in their past experience, nor could they discern the pathway before them, and they were tempted to doubt whether God had indeed been leading them. At this time the words were applicable, "Now the just shall live by faith." As the bright light of the "midnight cry" had shone upon their pathway, and they had seen the prophecies unsealed, and the rapidly fulfilling signs telling that the coming of Christ was near, they had walked, as it were, by sight. But now, bowed down by disappointed hopes, they could stand only by faith in God and in his Word. The scoffing world were saying, "You have been deceived. Give up your faith, and say that the Advent movement was of Satan." But God's Word declared, "If any man draw back, my soul shall have no pleasure in him." To renounce their faith now, and deny the power of the Holy Spirit which had attended the message, would be drawing back toward perdition. They were encouraged to steadfastness by the words of Paul, "Cast not away therefore your confidence;" "ye have need of patience;" "for yet a little while, and He that shall come will come, and will not tarry." Their only safe course was to cherish the light which they had already received of God, hold fast to his promises, and continue to search the Scriptures, and patiently wait and watch to receive further light.

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Great Controversy

divine service and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the show-bread; which is called the sanctuary. And after the second veil, the tabernacle which is called the holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the chernubim of glory shadowing the mercy-seat."

The sanctuary to which Paul here refers was the tabernacle built by Moses at the command of God, as the earthly dwelling-place of the Most High. "Let them make me a sanctuary, that I may dwell among them," was the direction given to Moses while in the mount with God. The Israelites were journeying through the wilderness, and the tabernacle was so constructed that it could be removed from place to place; yet it was a structure of great magnificence. Its walls consisted of upright boards heavily plated with gold, and set in sockets of silver, while the roof was formed of a series of curtains, or coverings, the outer of skins, the innermost of fine linen beautifully wrought with figures of chernubim. Besides the outer court, which contained the altar of burnt-offering, the tabernacle itself consisted of two apartments called the holy and the most holy place, separated by a rich and beautiful curtain, or veil; a similar veil closed the entrance to the first apartment.

In the holy place was the candlestick, on the south, with its seven lamps giving light to the sanctuary both by day and by night; on the north stood the table of show-bread; and before the veil separating the holy from the most holy was the golden altar of incense, from which the cloud of fragrance, with the prayers of Israel, was daily ascending before God.

In the most holy place stood the ark, a chest of precious wood overlaid with gold, the depository of the two tables of stone upon which God had inscribed the law of ten commandments. Above the ark, and forming the cover to the sacred chest, was the mercy-seat, a magnificent piece of workmanship, surmounted by two chernubim, one at each end, and all wrought of solid gold. In this apartment the divine presence was manifested in the cloud of glory between the chernubim.

looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

Thus those who were studying the subject found indisputable proof of the existence of a sanctuary in Heaven. Moses made the earthly sanctuary after a pattern which was shown him. Paul declares that that pattern was the true sanctuary which is in Heaven. And John testifies that he saw it in Heaven.

In the temple in Heaven, the dwelling-place of God, his throne is established in righteousness and judgment. In the most holy place is his law, the great rule of right by which all mankind are tested. The ark that enshrines the tables of the law is covered with the mercy-seat, before which Christ pleads his blood in the sinner's behalf. Thus is represented the union of justice and mercy in the plan of human redemption. This union infinite wisdom alone could devise, and infinite power accomplish; it is a union that fills all Heaven with wonder and adoration. The cherubim of the earthly sanctuary, looking reverently down upon the mercy-seat, represent the interest which the heavenly host contemplate the work of redemption. This is the mystery of mercy into which angels desire to look,—that God can be just while he justifies the repenting sinner, and renews his intercourse with the fallen race; that Christ stoop to raise unnumbered multitudes from the abyss of ruin, and clothe them with the spotless garments of his own righteousness, to unite with angels who have never fallen, and to dwell forever in the presence of God.

The work of Christ as man's intercessor is presented in that beautiful prophecy of Zechariah concerning him "whose name is The Branch." Says the prophet: "He shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his [the Father's] throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both."

"He shall build the temple of the Lord." By his sacrifice and mediation, Christ is both the foundation and the builder of the church of God. The apostle Paul points to him as "the chief corner-stone; in whom all the building fitly framed together groweth unto a holy temple in the



Lord; in whom ye also," he says, "are builded together for a habitation of God through the Spirit."  
 "And he shall bear the glory." To Christ belongs the glory of redemption for the fallen race. Through the eternal ages, the song of the ransomed ones will be, "Unto Him that loved us, and washed us from our sins in his own blood, . . . to him be glory and dominion forever and ever."

He "shall sit and rule upon his throne; and he shall be a priest upon his throne." Not now "upon the throne of his glory;" the kingdom of glory has not yet been ushered in. Not until his work as a mediator shall be ended, will God "give unto him the throne of his father David," a kingdom of which "there shall be no end." As a priest, Christ is now set down with the Father in his throne." Upon the throne with the eternal, self-existent One, is he who "hath borne our griefs, and carried our sorrows," who "was in all points tempted like as we are, yet without sin," that he might be "able to succor them that are tempted." "If any man sin, we have an Advocate with the Father." His intercession is that of a pierced and broken body, of a spotless life. The wounded hands, the pierced side, the marred feet, plead for fallen man, whose redemption was purchased at such infinite cost.

"And the counsel of peace shall be between them both." The love of the Father, no less than of the Son, is the fountain of salvation for the lost race. Said Jesus to his disciples, before he went away, "I say not unto you, that I will pray the Father for you; for the Father himself loveth you." "God was 'in Christ, reconciling the world unto himself.'" And in the ministration in the sanctuary above, "the counsel of peace shall be between them both." "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

The question, What is the sanctuary? is clearly answered in the Scriptures. The term sanctuary, as used in the Bible, refers, first, to the tabernacle built by Moses, as a pattern of heavenly things; and, secondly, to the "true tabernacle" in Heaven, to which the earthly sanctuary pointed. At the

"Eph. 2:20-22. "Rev. 3:21. "John 16:26, 27. "Isa. 53:4; Heb. 4:15; 2:18; 1 John 2:1. "Rev. 1:5, 6. "Luke 1:32, 33. "2 Cor. 5:19. "John 3:16.

death of Christ the typical service ended. The "true tabernacle" in Heaven is the sanctuary of the new covenant. And as the prophecy of Dan. 8:14 is fulfilled in this dispensation, the sanctuary to which it refers must be the sanctuary of the new covenant. At the termination of the 2300 days, in 1844, there had been no sanctuary on earth for many centuries. Thus the prophecy, "Unto two thousand three hundred days; then shall the sanctuary be cleansed," unquestionably points to the sanctuary in Heaven.

But the most important question remains to be answered: What is the cleansing of the sanctuary? That there was such a service in connection with the earthly sanctuary, is stated in the Old-Testament Scriptures. But can there be anything in Heaven to be cleansed? In Hebrews 9 the cleansing of both the earthly and the heavenly sanctuary is plainly taught. "Almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these [the blood of animals]; but the heavenly things themselves with better sacrifices than these," even the precious blood of Christ.

The cleansing, both in the typical and in the real service, must be accomplished with blood; in the former, with the blood of animals; in the latter, with the blood of Christ. Paul states, as the reason why this cleaning must be performed with blood, that without shedding of blood is no remission. Remission, or putting away of sin, is the work to be accomplished. But how could there be sin connected with the sanctuary, either in Heaven or upon the earth? This may be learned by reference to the symbolic service; for the priests who officiated on earth, served "unto the example and shadow of heavenly things."

The ministration of the earthly sanctuary consisted of two divisions; the priests ministered daily in the holy place, while once a year the high priest performed a special work of atonement in the most holy, for the cleansing of the sanctuary. Day by day the repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice. The animal was then slain. "Without shedding of blood,"

says the apostle, there is no remission of sin. "The life of the flesh is in the blood." The broken law of God demanded the forfeited life of the sinner, whose guilt the victim bore, was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be carried in, and eaten by the priest, as Moses directed the sons of Aaron, saying, "God hath given it you to bear the iniquity of the congregation." Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary.

Such was the work that went on, day by day, throughout the year. The sins of Israel were thus transferred to the sanctuary, and a special work became necessary for their removal. God commanded that an atonement be made for each of the sacred apartments. "He shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness." An atonement was also to be made for the altar, to "cleanse it, and hallow it from the uncleanness of the children of Israel."

Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed completed the yearly round of ministration. On the day of atonement, two kids of the goats were brought to the door of the tabernacle, and lots were cast upon them, "one lot for the Lord, and the other lot for the scape-goat." The goat upon which fell the lot for the Lord was to be slain as a sin-offering for the people. And the priest was to bring his blood within the veil, and sprinkle it upon the mercy-seat, and before the mercy-seat. The blood was also to be sprinkled upon the altar of incense, that was before the veil.

"And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities

"Lev. 17:11.

"Lev. 10:17.

"Lev. 16:16

into a land not inhabited." The scape-goat came in more into the camp of Israel, and the man who led him away was required to wash himself and his clothing with water before returning to the camp.

The whole ceremony was designed to impress the Israelites with the holiness of God and his abhorrence of sin and, further, to show them that they could not come in contact with sin without becoming polluted. Every man was required to afflict his soul while this work of atonement was going forward. All business was to be laid aside, and the whole congregation of Israel were to spend the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart.

Important truths concerning the atonement are taught by the typical service. A substitute was accepted in the sinner's stead; but the sin was not canceled by the blood of the victim. A means was thus provided by which it was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed his guilt in transgression, and expressed his desire for pardon through faith in a Redeemer to come; but he was not yet entirely released from the condemnation of the law. On the day of atonement the high priest, having taken an offering from the congregation, went into the most holy place with the blood of this offering, and sprinkled it upon the mercy-seat, directly over the law, to make satisfaction for its claims. Then, in his character of mediator, he took the sins upon himself, and bore them from the sanctuary. Placing his hands upon the head of the scape-goat, he confessed over him all these sins, thus in figure transferring them from himself to the goat. The goat then bore them away, and they were regarded as forever separated from the people.

Such was the service performed "unto the example and shadow of heavenly things." And what was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary. After his ascension, our Saviour began his work as our high priest. Says Paul, "Christ is not entered into the holy places made with hands, which are the figures of the true; but into Heaven itself, now to appear in the presence of God for us."

The ministration of the priest throughout the year in the

first apartment of the sanctuary, "within the veil" which formed the door and separated the holy place from the outer court, represents the work of ministration upon which Christ entered at his ascension. It was the work of the priest in the daily ministration to present before God the blood of the sin-offering, also the incense which ascended with the prayers of Israel. So did Christ plead his blood before the Father in behalf of sinners, and present before him also, with the precious fragrance of his own righteousness, the prayers of penitent believers. Such was the work of ministration in the first apartment of the sanctuary in Heaven.

Thither the faith of Christ's disciples followed him as he ascended from their sight. Here their hopes centered, "which hope we have," said Paul, "as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil; whither the forerunner is for us entered, even Jesus, made an high priest forever." "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."

For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record. As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work,—to cleanse the sanctuary.

As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred in figure, to the earthly sanctuary, so in the new covenant the sins of the repentant are by faith placed upon Christ, and as transferred, in fact, to the heavenly sanctuary. And as the typical cleansing of the earthly was accomplished by the removal of the sins by which it had been polluted, so the actual cleansing of the heavenly is to be accomplished by the removal, or blotting out, of the sins which

are there recorded. But, before this can be accomplished, there must be an examination of the books of record to determine who, through repentance of sin and faith in Christ, are entitled to the benefits of his atonement. The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works."

Thus those who followed in the light of the prophetic word saw, that, instead of coming to the earth at the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to his coming. It was seen, also, that while the sin-offering pointed to

Christ as a sacrifice, and the high priest represented Christ as a mediator, the scape-goat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin-offering, removed the sins from the sanctuary, he placed them upon the scape-goat. When Christ, by virtue of his own blood removes the sins of his people from the heavenly sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scape-goat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners.

## IN THE HOLY OF HOLIES

THE SUBJECT OF THE SANCTUARY was the key which unlocked the mystery of the disappointment of 1844. It opened to view a complete system of truth, connected and harmonious, showing that God's hand had directed the great Advent movement, and revealing present duty as it brought to light the position and work of his people. As the disciples of Jesus, after the terrible night of their anguish and disappointment, were "glad when they saw the Lord," so did those now rejoice who had looked in faith for his second coming. They had expected him to appear in glory to give reward to his servants. As their hopes were disappointed, they had lost sight of Jesus, and with Mary at the sepulcher they cried, "They have taken away my Lord, and I know not where they have laid him." Now in the holy of holies they again beheld him, their compassionate high priest, soon to appear as their king and deliverer. Light from the sanctuary illumined the past, the present, and the future. They knew that God had led them by his unerring providence. Though like the first disciples they themselves had failed to understand the message which they bore, yet it had been in every respect correct. In proclaiming it they had fulfilled the purpose of God, and their labor had not been in vain in the Lord. "Begotten again unto a lively hope," they rejoiced "with joy unspeakable and full of glory."

Both the prophecy of Dan. 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," and the first angel's message, "Fear God, and give glory to him; for the hour of his judgment is come," pointed to Christ's ministration in the most holy place, to the investigative judgment, and not to the coming of Christ for the redemption of his people and the destruction of the wicked. The mistake had not been in the reckoning of the prophetic periods, but in the *event* to take place at the end of the 2300 days. Through this error the believers had suffered disappointment, yet all that was foretold by the prophecy, and all that they had any Scripture warrant to expect, had been accomplished. At the very time we were lamenting the failure of their hopes, the

face which was foretold by the message, and which was fulfilled before the Lord could appear to give

to his servants. He had come, not to the earth, as they expected, but, shadowed in the type to the most holy place of the Son of God in Heaven. He is represented by the prophet as coming at this time to the Ancient of days: "I came with the clouds of heaven, and came"—not to the night visions, and, behold, one like the Son of God in Heaven. They were not looking for him there, but—

"to the Ancient of days, and they brought him before him." "He shall come, saith the Lord of hosts, even the messenger of the covenant, whom ye have expected him to come to earth, "in flaming fire, taking vengeance on them that know not God, and that obey not the gospel."

But the people were not yet ready to meet their Lord. Here was still a work of preparation to be accomplished or them. Light was to be given, directing their minds to the temple of God in Heaven; and as they should by faith follow their High Priest in his ministrations there, new duties would be revealed. Another message of warning and instruction was to be given to the church.

Says the prophet: "Who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." "Those who are living upon the earth when the intercession of Christ shall cease in the sanctuary above, are to stand in the sight of a holy God without a mediator. Their robes must be spotless, their characters must be purified from sin by the blood of sprinkling. Through the grace of God and their own diligent effort, they must be conquerors in the battle with evil. While the investigative Judgment is going forward in Heaven, while the sins of penitent believers are being removed from the sanctuary, there is to be a special work of purification, of putting away of sin,



among God's people upon earth. This work is more clearly presented in the messages of Revelation 14.

When this work shall have been accomplished, the followers of Christ will be ready for his appearing. "Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years." Then the church which our Lord at his coming is to receive to himself will be "a glorious church, not having spot, or wrinkle, or any such thing." Then she will look forth "as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Besides the coming of the Lord to his temple, Malachi also foretells his second advent, his coming for the execution of the judgment, in these words: "And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts." Jude refers to the same scene when he says, "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds." This coming, and the coming of the Lord to his temple, are distinct and separate events.

The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13; and the coming of the Lord to his temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25.

In the summer and autumn of 1844, the proclamation, "Behold, the Bridegroom cometh," was given. The two classes represented by the wise and foolish virgins were then developed,—one class who looked with joy to the Lord's appearing, and who had been diligently preparing to meet him; another class that, influenced by fear, and acting from impulse, had been satisfied with a theory of the truth but were destitute of the grace of God. In the parable when the bridegroom came, "they that were ready went

Mal. 3:4. Eph. 5:27. Cant. 6:10. Jude 14.

with him to the marriage." The coming of the bridegroom, here brought to view, takes place before the marriage. The marriage represents the reception by Christ of his kingdom. The holy city, the New Jerusalem, which is the capital and representative of the kingdom, is called "the bride, the Lamb's wife." Said the angel to John, "Come hither, I will show thee the bride, the Lamb's wife." "He carried me away in the spirit," says the prophet, "and showed me that great city, the holy Jerusalem, descending out of Heaven from God." Clearly, then, the bride represents the holy city, and the virgins that go out to meet the bridegroom are a symbol of the church. In the Revelation the people of God are said to be the guests at the marriage supper." If guests, they cannot be represented also as the bride. Christ, as stated by the prophet Daniel, will receive from the Ancient of days in Heaven, "dominion, and glory, and a kingdom," he will receive the New Jerusalem, the capital of his kingdom "prepared as a bride adorned for her husband." Having received the kingdom, he will come in his glory, as King of kings, and Lord of lords, for the redemption of his people, who are to "sit down with Abraham, and Isaac, and Jacob," at his table in his kingdom," to partake of the marriage supper of the Lamb. The proclamation, "Behold, the Bridegroom cometh," in the summer of 1844, led thousands to expect the immediate advent of the Lord. At the appointed time the Bridegroom came, not to the earth, as the people expected, but to the Ancient of days in Heaven, to the marriage, the reception of his kingdom. "They that were ready went in with him to the marriage, and the door was shut." They were not to be present in person at the marriage; for it takes place in Heaven, while they are upon the earth. The followers of Christ are to "wait for their Lord, when he will return from the wedding." But they are to understand his work, and to follow him by faith as he goes in before God. It is in this sense that they are said to go in to the marriage.

In the parable it was those that had oil in their vessels with their lamps that went in to the marriage. Those who, with a knowledge of the truth from the Scriptures, had also the Spirit and grace of God, and who, in the night of their bitter trial, had patiently waited, searching the Bible for

"Rev 21:9, 10. "Rev. 19:9. "Rev. 22:30. "Matt. 8:11; Luke 22:30. "Dan. 7:14; Rev. 21:2. "Luke 12:36.

clearer light—these saw the truth concerning the sanctuary in Heaven and the Saviour's change of ministry, and by faith they followed him in his work in the sanctuary above. And all who through the testimony of the Scriptures accept the same truths, following Christ by faith as he enters in before God to perform the last work of mediation, and at its close to receive his kingdom,—all these are represented as going in to the marriage.

In the parable of Matthew 22 the same figure of the marriage is introduced, and the investigative judgment is clearly represented as taking place before the marriage. Previous to the wedding the king comes in to see the guests,—to see if all are attired in the wedding garment, the spotless robe of character washed and made white in the blood of the Lamb.<sup>16</sup> He who is found wanting is cast out, but all who upon examination are seen to have the wedding garment on, are accepted of God, and accounted worthy of a share in his kingdom and a seat upon his throne. This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above.

When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, "They that were ready went in with him to the marriage, and the door was shut," we are carried down through the Saviour's final ministry, to the time when the great work for man's salvation shall be completed.

In the service of the earthly sanctuary, which, as we have seen, is a figure of the service in the heavenly, when the high priest on the day of atonement entered the most holy place, the ministry in the first apartment ceased. God commanded, "There shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out."<sup>17</sup> So when Christ entered the holy of holies to perform the closing work of the atonement, he ceased his ministry in the first apartment. But when the ministry in the second apartment began. When in the typical service the high priest left the

4 • The Great Controversy

ly on the day of atonement, he went in before God to represent the blood of the sin-offering in behalf of all Israel who truly repented of their sins. So Christ had only completed one part of his work as our intercessor, to enter upon another portion of the work, and he still pleaded his blood before the Father in behalf of sinners.

This subject was not understood by Adventists in 1844. After the passing of the time when the Saviour was expected, they still believed an important crisis, and that the work of Christ as man's intercessor before God, had ceased. It appeared to them to be taught in the Bible, that man's probation would close a short time before the actual coming of the Lord in the clouds of heaven. This seemed evident from those scriptures which point to a time when men will seek, knock, and cry at the door of mercy, and it will not be opened. And it was a question with them whether the date to which they had looked for the coming of Christ might not rather mark the beginning of this period which was to immediately precede his coming. Having given the warning of the Judgment near, they felt that their work for the world was done, and they lost their burden of soul for the salvation of sinners, while the bold and blasphemous scoffing of the Spirit of God had been withdrawn from the rejecters of his mercy. All this confirmed them in the belief that probation had ended, or, as they then expressed it, "the door of mercy was shut."

But clearer light came with the investigation of the sanctuary question. They now saw that they were correct in believing that the end of the 2300 days in 1844 marked an important crisis. But while it was true that that door of hope and mercy by which men had for eighteen hundred years found access to God was closed, another door was opened, and forgiveness of sins was offered to men through the intercession of Christ in the most holy. One part of his ministration had closed, only to give place to another. There was still an "open door" to the heavenly sanctuary where Christ was ministering in the sinner's behalf.

Now was seen the application of those words of Christ in the Revelation, addressed to the church at this very time: "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth: I know thy

works; behold, I have set before thee an open door, and no man can shut it."

It is those who by faith follow Jesus in the great work of the atonement, who receive the benefits of his mediation in their behalf; while those who reject the light which brings to view this work of ministration, are not benefited thereby. The Jews who rejected the light given at Christ's first advent, and refused to believe on him as the Saviour of the world, could not receive pardon through him. When Jesus at his ascension entered by his own blood into the heavenly sanctuary to shed upon his disciples the blessings of his mediation, the Jews were left in total darkness, to continue their useless sacrifices and offerings. The ministration of types and shadows had ceased. That door by which men had formerly found access to God, was no longer open. The Jews had refused to seek him in the only way whereby he could then be found, through the ministration in the sanctuary in Heaven. Therefore they found no communion with God. To them the door was shut. They had no knowledge of Christ as the true sacrifice and the only mediator before God: hence they could not receive the benefits of his mediation.

The condition of the unbelieving Jews illustrates the condition of the careless and unbelieving among professed Christians, who are willingly ignorant of the work of our merciful High Priest. In the typical service, when the high priest entered the most holy place, all Israel were required to gather about the sanctuary, and in the most solemn manner humble their souls before God, that they might receive the pardon of their sins, and not be cut off from the congregation. How much more essential in this antitypical day of atonement that we understand the work of our High Priest, and know what duties are required of us.

Men cannot with impunity reject the warnings which God in mercy sends them. A message was sent from Heaven to the world in Noah's day, and their salvation depended upon the manner in which they treated that message. Because they rejected the warning, the Spirit of God was withdrawn from the sinful race, and they perished in the waters of the flood. In the time of Abraham, mercy ceased to plead with the guilty inhabitants of Sodom, and all but Lot with his wife and two daughters were consumed by the fire sent down from heaven. So in the

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days of Christ. The Son of God declared to the unbelieving Jews of that generation, "Your house is left unto you desolate." Looking down to the last days, the same infinite power declares, concerning those who "received not the love of the truth, that they might be saved," "For this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." As they reject the teachings of his Word, God withdraws his Spirit, and leaves them to the deceptions which they love.

But Christ still intercedes in man's behalf, and light will be given to those who seek it. Though this was not at first understood by Adventists, it was afterward made plain, as the scriptures which define their true position began to open before them.

The passing of the time in 1844 was followed by a period of great trial to those who still held the Advent faith. Their only relief, so far as ascertaining their true position was concerned, was the light which directed their minds to the sanctuary above. Some renounced their faith in their former reckoning of the prophetic periods, and ascribed to human or Satanic agencies the powerful influence of the Holy Spirit which had attended the Advent movement. Another class firmly held that the Lord had led them in their past experience; and as they waited and watched and prayed to know the will of God, they saw that their great High Priest had entered upon another work of ministration, and, following him by faith, they were led to see also the closing work of the church. They had a clearer understanding of the first and second angels' messages, and were prepared to receive and give to the world the solemn warning of the third angel of Revelation 14.



## GOD'S LAW IMMUTABLE

"THE TEMPLE OF GOD WAS OPENED IN HEAVEN, AND THERE WAS SEEN IN HIS TEMPLE THE ARK OF HIS TESTAMENT." The ark of God's testament is in holy of holies, the second apartment of the sanctuary. In the ministry of the earthly tabernacle, which served "unto the example and shadow of heavenly things," this apartment was opened only upon the great day of atonement, for the cleansing of the sanctuary. Therefore the announcement that the temple of God was opened in Heaven, and the ark of his testament was seen, points to the opening of the most holy place of the heavenly sanctuary, in 1844, as Christ entered there to perform the closing work of the atonement. Those who by faith followed their great High Priest, as he entered upon his ministry in the most holy place, beheld the ark of his testament. As they had studied the subject of the sanctuary, they had come to understand the Saviour's change of ministry, and they saw that he was now officiating before the ark of God, pleading his blood in behalf of sinners.

The ark in the tabernacle on earth contained the two tables of stone, upon which were inscribed the precepts of the law of God. The ark was merely a receptacle for the tables of the law, and the presence of these divine precepts gave to it its value and sacredness. When the temple of God was opened in Heaven, the ark of his testament was seen. Within the holy of holies, in the sanctuary in Heaven, the divine law is sacredly enshrined,—the law that was spoken by God himself amid the thunders of Sinai, and written with his own finger on the tables of stone.

The law of God in the sanctuary in Heaven is the great original, of which the precepts inscribed upon the tables of stone, and recorded by Moses in the Pentateuch, were an unerring transcript. Those who arrived at an understanding of this important point, were thus led to see the sacred, unchanging character of the divine law. They saw, as never before, the force of the Saviour's words, "Till heaven and earth pass, one jot or one tittle shall in nowise pass from

the law." The law of God, being a revelation of his will, a transcript of his character, must forever endure, "as a faithful witness in Heaven." Not one command has been annulled; not a jot or tittle has been changed. Says the psalmist: "Forever, O Lord, thy word is settled in Heaven." "All his commandments are sure. They stand fast forever and ever."

In the very bosom of the decalogue is the fourth commandment, as it was first proclaimed: "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it."

The Spirit of God impressed the hearts of those students of his Word. The conviction was urged upon them, that they had ignorantly transgressed this precept by disregarding the Creator's rest-day. They began to examine the reasons for observing the first day of the week instead of the day which God had sanctified. They could find no evidence in the Scriptures that the fourth commandment had been abolished, or that the Sabbath had been changed; the blessing which first hallowed the seventh day had never been removed. They had been honestly seeking to know and to do God's will; now, as they saw themselves transgressors of his law, sorrow filled their hearts, and they manifested their loyalty to God by keeping his Sabbath holy.

Many and earnest were the efforts made to overthrow their faith. None could fail to see that if the earthly sanctuary was a figure or pattern of the heavenly, the law deposited in the ark on earth was an exact transcript of the law in the ark in Heaven; and that an acceptance of the truth concerning the heavenly sanctuary involved an acknowledgment of the claims of God's law, and the obligation of the Sabbath of the fourth commandment. Here was the secret of the bitter and determined opposition to the harmonious exposition of the Scriptures that revealed the administration of Christ in the heavenly sanctuary. Men

Ex. 20:8-11.

Matt. 5:18.

Ps. 119:89; 111:7, 8.

sought to close the door which God had opened, and to open the door which he had closed. But "He that openeth," had declared, "Behold, I have set before thee an open door, and no man can shut it." Christ had opened the door, or ministration, of the most holy place, light was shining from that open door of the sanctuary in Heaven, and the fourth commandment was shown to be included in the law which is there enshrined; what God had established, no man could overthrow.

Those who had accepted the light concerning the mediation of Christ and the perpetuity of the law of God, found that these were the truths presented in Revelation 14. The messages of this chapter constitute a threefold warning, which is to prepare the inhabitants of the earth for the Lord's second coming. The announcement, "The hour of his judgment is come," points to the closing work of Christ's ministration for the salvation of men. It heralds a truth which must be proclaimed until the Saviour's intercession shall cease, and he shall return to the earth to take his people to himself. The work of judgment which began in 1844, must continue until the cases of all are decided, both of the living and the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to "fear God, and give glory to him," "and worship him that made heaven, and earth, and the sea, and the fountains of waters." The result of an acceptance of these messages is given in the words, "Here are they that keep the commandments of God, and the faith of Jesus." In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment. The apostle Paul declares, "As many as have sinned in the law shall be judged by the law; . . . in the day when God shall judge the secrets of men by Jesus Christ." And he says that "the doers of the law shall be justified." Faith is essential in order to the keeping of the law of God; for "without faith it is impossible to please him." And "whatsoever is not of faith is sin."

By the first angel, men are called upon to "fear God, and give glory to him," and to worship him as the Creator of the heavens and the earth. In order to do this, they must obey his law. Says the wise man, "Fear God, and keep his

commandments; for this is the whole duty of man." Without obedience to his commandments, no worship can be pleasing to God. "This is the love of God, that we keep his commandments." "He that turneth away his ear from hearing the law, even his prayer shall be abomination."

The duty to worship God is based upon the fact that he is the Creator, and that to him all other beings owe their existence. And wherever, in the Bible, his claim to reverence and worship, above the gods of the heathen, is presented, there is cited the evidence of his creative power. "All the gods of the nations are idols; but the Lord made the heavens." "To whom then will ye liken me, or shall I be equal? saith the Holy One. Lift up your eyes on high, and behold who hath created these things." "Thus saith the Lord that created the heavens; God himself that formed the earth and made it; . . . I am Jehovah; and there is none else." Says the psalmist, "Know ye that Jehovah, he is God; it is he that hath made us, and not we ourselves." "O come, let us worship and bow down, let us kneel before the Lord our Maker." And the holy beings who worship God in Heaven state, as the reason why their homage is due to him, "Thou art worthy, O Lord, to receive glory and honor and power; for thou has created all things."

In Revelation 14, men are called upon to worship the Creator, and the prophecy brings to view a class that, as the result of the threefold message, are keeping the commandments of God. One of these commandments points directly to God as the Creator. The fourth precept declares: "The seventh day is the Sabbath of the Lord thy God. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Concerning the Sabbath, the Lord says; further, that it is "a sign, . . . that ye may know that I am the Lord your God." And the reason given is, "For in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed."

"The importance of the Sabbath as the memorial of creation is that it keeps ever present the true reason why worship is due to God," because he is the Creator, and we his creatures. "The Sabbath therefore lies at the very foundation of divine worship; for it teaches this great truth

"Eccl. 12:13. "1 John 5:3; Prov. 28:9. "Ps. 96:5. "Isa. 40: 25, 26; 45:18. "Ps. 100:3; 95:6. "Rev. 4:11. "Ex. 20:10, 11. "Eze. 20:20. "Ex. 31:17.

in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and his creatures. This great fact can never become obsolete, and must never be forgotten." It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that he is our Creator continues to be a reason why we should worship him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, "him that made heaven and earth, and the sea, and the fountains of waters." It follows that the message which commands men to worship God and keep his commandments, will especially call upon them to keep the fourth commandment.

In contrast to those who keep the commandments of God and have the faith of Jesus, the third angel points to another class, against whose errors a solemn and fearful warning is uttered: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." A correct interpretation of the symbols employed is necessary to an understanding of this message. What is represented by the beast, the image, the mark?

The line of prophecy in which these symbols are found, begins with Revelation 12, with the dragon that sought to destroy Christ at his birth. The dragon is said to be Satan; he it was that moved upon Herod to put the Saviour to death. But the chief agent of Satan in making war upon Christ and his people during the first centuries of the Christian era, was the Roman Empire, in which paganism was the prevailing religion. Thus while the dragon, primarily, represents Satan, it is, in a secondary sense, a symbol of pagan Rome.

In Chapter 13 is described another beast, "like unto a leopard," to which the dragon gave "his power, and his seat, and great authority." This symbol, as most Protestants have believed, represents the papacy, which succeeded to the power and seat and authority once possessed by the

ancient Roman Empire. Of the leopard-like beast it is declared: "There was given unto him a mouth speaking great things and blasphemies. . . . And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations." This prophecy, which is nearly identical with the description of the little horn of Daniel 7, unquestionably points to the papacy.

"Power was given unto him to continue forty and two months." And, says the prophet, "I saw one of his heads as it were wounded to death." And again, "He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword." The forty and two months are the same as the "time and times and the dividing of time," three years and a half, or 1260 days, of Daniel 7,—the time during which the papal power was to oppress God's people. This period, as stated in preceding chapters, began with the establishment of the papacy, A.D. 538, and terminated in 1798. At that time, when the papacy was abolished and the pope made captive by the French army, the papal power received its deadly wound, and the prediction was fulfilled, "He that leadeth into captivity shall go into captivity."

At this point another symbol is introduced. Says the prophet, "I beheld another beast coming up out of the earth; and he had two horns like a lamb."<sup>22</sup> Both the appearance of this beast and the manner of its rise indicate that the nation which it represents is unlike those presented under the preceding symbols. The great kingdoms that have ruled the world were presented to the prophet Daniel as beasts of prey, rising when the "four winds of the heaven strove upon the great sea."<sup>23</sup> In Revelation 17, an angel explained that waters represent "peoples, and multitudes, and nations, and tongues."<sup>24</sup> Winds are a symbol of strife. The four winds of heaven striving upon the great sea, represent the terrible scenes of conquest and revolution by which kingdoms have attained to power.

But the beast with lamb-like horns was seen "coming up out of the earth." Instead of overthrowing other powers to establish itself, the nation thus represented must arise in territory previously unoccupied, and grow up gradually

and peacefully. It could not, then, arise among the crowded and struggling nationalities of the Old World,—that turbulent sea of "peoples, and multitudes, and nations, and tongues." It must be sought in the Western Continent.

What nation of the New World was in 1798 rising into power, giving promise of strength and greatness, and attracting the attention of the world? The application of the symbol admits of no question. One nation, and only one, meets the specifications of this prophecy; it points unmistakably to the United States of America. Again and again the thought, almost the exact words, of the sacred writer have been unconsciously employed by the orator and the historian in describing the rise and growth of this nation. The beast was seen "coming up out of the earth;" and, according to the translators, the word here rendered "coming up" literally signifies to "grow or spring up as a plant." And, as we have seen the nation must arise in territory previously unoccupied. A prominent writer, describing the rise of the United States, speaks of "the mystery of her coming forth from vacancy," and says, "Like a silent seed we grew into empire." A European journal in 1850 spoke of the United States as a wonderful empire, which was "emerging," and "amid the silence of the earth daily adding to its power and pride." Edward Everett, in an oration on the Pilgrim founders of this nation, said: "Did they look for a retired spot, inoffensive from its obscurity, safe in its remoteness from the haunts of despots, where the little church of Leyden might enjoy freedom of conscience? Behold the mighty regions over which, in *peaceful conquest*, . . . they have borne the banners of the cross."

"And he had two horns like a lamb." The lamb-like horns indicate youth, innocence, and gentleness, fitly representing the character of the United States when presented to the prophet as "coming up" in 1798. The Christian exiles who first fled to America, sought an asylum from royal oppression and priestly intolerance, and they determined to establish a government upon the broad foundation of civil and religious liberty. The Declaration of Independence sets forth the great truth that "all men are created equal," and endowed with the inalienable right to

"life, liberty, and the pursuit of happiness." And the Constitution guarantees to the people the right of self-government, providing that representatives elected by the popular vote shall enact and administer the laws. Freedom of religious faith was also granted, every man being permitted to worship God according to the dictates of his conscience. Republicanism and Protestantism became the fundamental principles of the nation. These principles are the secret of its power and prosperity. The oppressed and down-trodden throughout Christendom have turned to this land with interest and hope. Millions have sought its shores, and the United States has risen to a place among the most powerful nations of the earth.

But the beast with lamb-like horns "spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. . . . saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live."

The lamb-like horns and dragon voice of the symbol point to a striking contradiction between the professions and the practice of the nation thus represented. The "speaking" of the nation is the action of its legislative and judicial authorities. By such action it will give the lie to those liberal and peaceful principles which it has put forth as the foundation of its policy. The prediction that it will speak "as a dragon," and exercise "all the power of the first beast," plainly foretells a development of the spirit of intolerance and persecution that was manifested by the nations represented by the dragon and the leopard-like beast. And the statement that the beast with two horns "causeth the earth and them which dwell therein to worship the first beast," indicates that the authority of this nation is to be exercised in enforcing some observance which shall be an act of homage to the papacy.

Such action would be directly contrary to the principles of this government, to the genius of its free institutions, to the direct and solemn avowals of the Declaration of Independence, and to the Constitution. The founders of the nation wisely sought to guard against the employment of secular power on the part of the church, with its inevitable result—intolerance and persecution. The Constitution pro-



vides that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof," and that "no religious test shall ever be required as a qualification to any office of public trust under the United States." Only in flagrant violation of these safeguards to the nation's liberty, can any religious observance be enforced by civil authority. But the inconsistency of such action is no greater than is represented in the symbol. It is the beast with lamb-like horns—in profession pure, gentle, and harmless—that speaks as a dragon.

"Saying to them that dwell on the earth, that *they* should make an image to the beast." Here is clearly presented a form of government in which the legislative power rests with the people; a most striking evidence that the United States is the nation denoted in the prophecy.

But what is the "image to the beast"? and how is it to be formed? The image is made by the two-horned beast, and is an image *to* the first beast. It is also called an image *of* the beast. Then to learn what the image is like, and how it is to be formed, we must study the characteristics of the beast itself,—the papacy. When the early church became corrupted by departing from the simplicity of the gospel, and accepting heathen rites and customs, she lost the Spirit and power of God; and in order to control the consciences of the people she sought the support of the secular power. The result was the papacy, a church that controlled the power of the State, and employed it to further her own ends, especially for the punishment of "heresy." In order for the United States to form an image of the beast, the religious power must so control the civil government that the authority of the State will also be employed by the church to accomplish her own ends.

Whenever the church has obtained secular power, she has employed it to punish dissent from her doctrines. Protestant churches that have followed in the steps of Rome by forming alliance with worldly powers, have manifested a similar desire to restrict liberty of conscience. An example of this is given in the long-continued persecution of dissenters by the Church of England. During the sixteenth and seventeenth centuries, thousands of non-conformist ministers were forced to leave their churches, and many, both of pastors and people, were subjected to fine, imprisonment, torture, and martyrdom.

It was apostasy that led the early church to seek the aid of the civil government, and this prepared the way for the

development of the papacy,—the beast. Said Paul, There shall "come a falling away, . . . and that man of sin be revealed." "So apostasy in the church will prepare the way for the image to the beast. And the Bible declares that before the coming of the Lord there will exist a state of religious declension similar to that in the first centuries." In the last days perilous times shall come. For men shall be lovers of their own selves, covetous, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, hasty, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof." "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." "Satan will work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And all that "received not the love of the truth, that they might be saved," will be left to accept "strong delusion, that they should believe a lie." "When this state of ungodliness shall be reached, the same results will follow as in the first centuries.

The wide diversity of belief in the Protestant churches is regarded by many as decisive proof that no effort to secure a forced uniformity can ever be made. But there has been for years, in churches of the Protestant faith, a strong and growing sentiment in favor of a union based upon common points of doctrine. To secure such a union, the discussion of subjects upon which all were not agreed—however important they might be from a Bible standpoint—must necessarily be waived.

Charles Beecher, in a sermon in the year 1846, declared that the ministry of "the evangelical Protestant denominations" is "not only formed all the way up under a tremendous pressure of merely human fear, but they live, and move, and breathe in a state of things radically corrupt, and appealing every hour to every baser element of their nature to hush up the truth, and bow the knee to the power of apostasy. Was not this the way things went with Rome? Are we not living her life over again? And what do we see just ahead?—Another general council! A world's conven-

"2 Thess. 2:3.

"1 Tim. 4:1.

"2 Tim. 3:1-5.

"2 Thess. 2:9-11.

When this non-evangelical alliance, and universal creed! When this shall be gained, then, in the effort to secure complete uniformity, it will be only a step to the resort to force. When the leading churches of the United States, uniting upon such points of doctrine as are held by them in common, shall influence the State to enforce their decrees and to sustain their institutions, then Protestant America will have formed an image of the Roman hierarchy, and the infliction of civil penalties upon dissenters will inevitably result.

The beast with two horns "causeth [commands] all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." The third angel's warning is, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." "The beast" mentioned in this message, whose worship is enforced by the two-horned beast, is the first, or leopard-like beast of Revelation 13,—the papacy. The "image to the beast" represents that form of apostate Protestantism which will be developed when the Protestant churches shall seek the aid of the civil power for the enforcement of their dogmas. The "mark of the beast" still remains to be defined.

After the warning against the worship of the beast and his image, the prophecy declares, "Here are they that keep the commandments of God, and the faith of Jesus." Since those who keep God's commandments are thus placed in contrast with those that worship the beast and his image and receive his mark, it follows that the keeping of God's law, on the one hand, and its violation, on the other, will make the distinction between the worshipers of God and the worshipers of the beast.

The special characteristic of the beast, and therefore of his image, is the breaking of God's commandments. Says Daniel, of the little horn, the papacy, "He shall think to change the times and the law." And Paul styled the same power the "man of sin," who was to exalt himself above God. One prophecy is a complement of the other. Only by changing God's law could the papacy exalt itself above God; whoever should understandingly keep the law as thus

changed would be giving supreme honor to that power by which the change was made. Such an act of obedience to papal laws would be a mark of allegiance to the pope in the place of God.

The papacy has attempted to change the law of God. The second commandment, forbidding image worship, has been dropped from the law, and the fourth commandment has been so changed as to authorize the observance of the first instead of the seventh day as the Sabbath. But papists urge, as a reason for omitting the second commandment, that it is unnecessary, being included in the first, and that they are giving the law exactly as God designed it to be understood. This cannot be the change foretold by the prophet. An intentional, deliberate change is presented: "He shall *think* to change the times and the law." The change in the fourth commandment exactly fulfills the prophecy. For this the only authority claimed is that of the church. Here the papal power openly sets itself above God.

While the worshippers of God will be especially distinguished by their regard for the fourth commandment, since this is the sign of his creative power, and the witness to his claim upon man's reverence and homage,—the worshippers of the beast will be distinguished by their efforts to tear down the Creator's memorial, to exalt the institution of Rome. It was in behalf of the Sunday, that popery first asserted its arrogant claims; and its first resort to the power of the State was to compel the observance of Sunday as the Lord's day." But the Bible points to the seventh day, and not to the first, as the Lord's day. Said Christ, "The Son of man is Lord also of the Sabbath." The fourth commandment declares, "The seventh day is the Sabbath of the Lord." And by the prophet Isaiah the Lord designates it, "My holy day."

The claim so often put forth, that Christ changed the Sabbath, is disproved by his own words. In his sermon on the mount he said: "Think not that I am come to destroy the law, or the prophets; I am not come to destroy but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of Heaven;

but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven."

It is a fact generally admitted by Protestants, that the Scriptures give no authority for the change of the Sabbath. This is plainly stated in publications issued by the American Tract Society and the American Sunday-school Union. One of these works acknowledges "the complete silence of the New Testament so far as any explicit command for the Sabbath [Sunday, the first day of the week] or definite rules for its observance are concerned."

Another says: "Up to the time of Christ's death, no change had been made in the day;" and, "so far as the record shows, they [the apostles] did not give any explicit command enjoining the abandonment of the seventh-day Sabbath, and its observance on the first day of the week."

Roman Catholics acknowledge that the change of the Sabbath was made by their church, and declare that Protestants, by observing the Sunday, are recognizing her power. In the "Catholic Catechism of Christian Religion," in answer to a question as to the day to be observed in obedience to the fourth commandment, this statement is made: "During the old law, Saturday was the day sanctified; but *the church*, instructed by Jesus Christ, and directed by the Spirit of God, has substituted Sunday for Saturday; so now we sanctify the first, not the seventh day. Sunday means, and now is, the day of the Lord."

As the sign of the authority of the Catholic Church, papist writers cite "the very act of changing the Sabbath into Sunday, which Protestants allow of . . . because by keeping Sunday strictly they acknowledge the church's power to ordain feasts, and to command them under sin." What then is the change of the Sabbath, but the sign or mark of the authority of the Romish Church—"the mark of the beast"?

The Roman Church has not relinquished her claim to supremacy; and when the world and the Protestant churches accept a sabbath of her creating, while they reject the Bible Sabbath, they virtually admit this assumption. They may claim the authority of tradition and of the

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Fathers for the change; but in so doing they ignore the very principle which separates them from Rome,—that "the Bible, and the Bible only, is the religion of Protestants." The papist can see that they are deceiving themselves, willingly closing their eyes to the facts in the case. As the movement for Sunday enforcement gains favor, he rejoices, feeling assured that it will eventually bring the whole Protestant world under the banner of Rome.

Romanists declare that "the observance of Sunday by the Protestants is an homage they pay, in spite of themselves, to the authority of the [Catholic] Church." The enforcement of Sunday-keeping on the part of Protestant churches is an enforcement of the worship of the papacy—of the beast. Those who, understanding the claims of the fourth commandment, choose to observe the false instead of the true Sabbath, are thereby paying homage to that power by which alone it is commanded. But in the very act of enforcing a religious duty by secular power, the churches would themselves form an image to the beast; hence the enforcement of Sunday-keeping in the United States would be an enforcement of the worship of the beast and his image.

But Christians of past generations observed the Sunday, supposing that in so doing they were keeping the Bible Sabbath; and there are now true Christians in every church, not excepting the Roman Catholic communion, who honestly believe that Sunday is the Sabbath of divine appointment. God accepts their sincerity of purpose and their integrity before him. But when Sunday observance shall be enforced by law, and the world shall be enlightened concerning the obligation of the true Sabbath, then whoever shall transgress the command of God, to obey a precept which has no higher authority than that of Rome, will thereby honor popery above God. He is paying homage to Rome, and to the power which enforces the institution ordained by Rome. He is worshipping the beast and his image. As men then reject the institution which God has declared to be the sign of his authority, and honor in its stead that which Rome has chosen as the token of her supremacy, they will thereby accept the sign of allegiance to Rome—"the mark of the beast." And it is not until the issue is thus plainly set before the people, and they are brought to choose between the commandments



of God and the commandments of men, that those who continue in transgression will receive "the mark of the

The most fearful threatening ever addressed to mortals is contained in the third angel's message. That must be a

terrible sin which calls down the wrath of God unmingled with mercy. Men are not to be left in darkness concerning this important matter; the warning against this sin is to be given to the world before the visitation of God's judgments, that all may know why they are to be inflicted, and have opportunity to escape them. Prophecy declares that the first angel would make his announcement to "every nation, and kindred, and tongue, and people." The warning of the third angel, which forms a part of the same threefold message, is to be no less widespread. It is represented in the prophecy as proclaimed with a loud voice, by an angel flying in the midst of heaven; and it will command the attention of the world

In the issue of the contest, all Christendom will be divided into two great classes,—those who keep the commandments of God and the faith of Jesus, and those who worship the beast and his image and receive his mark. Although church and State will unite their power to compel "all, both small and great, rich and poor, free and bond," to receive "the mark of the beast," yet the people of God will not receive it. The prophet of Patmos beholds "them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God," and singing the song of Moses and the Lamb."

## THE TEN COMMANDMENTS

(Exodus 20:3-17)

## I

Thou shalt have no other gods before Me.

## II

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the father upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

## III

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

## IV

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

## V

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

## VI

Thou shalt not kill.

## VII

Thou shalt not commit adultery.

## VIII

Thou shalt not steal.

## IX

Thou shalt not bear false witness against thy neighbor.

## X

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's.

# THE TEN COMMANDMENTS

*As Abbreviated in Vernacular Roman Catholic Catechisms\**

"He shall think himself able to change times and laws."  
Daniel 7:25, Douay Version.

## I

I am the Lord thy God. Thou shalt not have strange gods before Me.

## II

Thou shalt not take the name of the Lord thy God in vain.

## III

Remember thou keep holy the Sabbath day.

## IV

Honor thy father and thy mother.

## V

Thou shalt not kill.

## VI

Thou shalt not commit adultery.

## VII

Thou shalt not steal.

## VIII

Thou shalt not bear false witness against thy neighbor.

## IX

Thou shalt not covet thy neighbor's wife.

## X

Thou shalt not covet thy neighbor's goods.

\* Such as Keenan's and Geiermann's in English. The two vernacular catechisms here quoted, and many more like them, bear the imprimatur of bishops of the Roman Church and are used for teaching the laity.

## A WORK OF REFORM

THE WORK OF SABBATH REFORM to be accomplished in the last days is foretold in the prophecy of Isaiah: "Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil." "The sons of the stranger, that join themselves to the Lord, to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer."

These words apply in the Christian age, as is shown by the context: "The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him." Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascension of Christ, to the time when his servants should preach to all nations the message of glad tidings.

The Lord commands by the same prophet, "Bind up the testimony, seal the law among my disciples." The seal of God's law is found in the fourth commandment. This only, of all the ten, brings to view both the name and the title of the Lawgiver. It declares him to be the Creator of the heavens and the earth, and thus shows his claim to reverence and worship above all others. Aside from this precept, there is nothing in the decalogue to show by whose authority the law is given. When the Sabbath was changed by the papal power, the seal was taken from the law. The disciples of Jesus are called upon to restore it, by exalting the Sabbath of the fourth commandment to its rightful position as the Creator's memorial and the sign of his authority.

"To the law and to the testimony." While conflicting doctrines and theories abound, the law of God is the one unerring rule by which all opinions, doctrines, and theories are to be tested. Says the prophet, "If they speak not according to this word, it is because there is no light in them."

Again, the command is given, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins." It is not the wicked world, but those whom the Lord designates as "my people," that are to be reprov'd for their transgressions. He declares further, "Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God." Here is brought to view a class who think themselves righteous, and appear to manifest great interest in the service of God; but the stern and solemn rebuke of the Searcher of hearts proves them to be trampling upon the divine precepts.

The prophet thus points out the ordinance which has been forsaken: "Thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord." This prophecy also applies in our time. The breach was made in the law of God when the Sabbath was changed by the Romish power. But the time has come for that divine institution to be restored. The breach is to be repaired, and the foundation of many generations to be raised up.

Hallowed by the Creator's rest and blessing, the Sabbath was kept by Adam in his innocence in holy Eden; by Adam, fallen yet repentant, when he was driven from his happy estate. It was kept by all the patriarchs, from Abel to righteous Noah, to Abraham, to Jacob. When the chosen people were in bondage in Egypt, many, in the midst of prevailing idolatry, lost their knowledge of God's law; but when the Lord delivered Israel, he proclaimed his law in awful grandeur to the assembled multitude, that they might know his will, and fear and obey him forever.

'Isa. 8:20.

'Isa. 58:1, 2.

'Isa. 58:12, 13.

From that day to the present, the knowledge of God's fourth commandment has been kept. Though the "man of law" succeeded in trampling under foot God's holy day, yet even in the period of his supremacy there were, hidden in secret places, faithful souls who paid it honor. Since the Reformation, there have been some in every generation to maintain its observance. Though often in the midst of reproach and persecution, a constant testimony has been borne to the perpetuity of the law of God, and the sacred obligation of the creation Sabbath.

These truths, as presented in Revelation 14, in connection with the "everlasting gospel," will distinguish the church of Christ at the time of his appearing. For as the result of the threefold message it is announced, "Here are they that keep the commandments of God, and the faith of Jesus." And this message is the last to be given before the coming of the Lord. Immediately following its proclamation, the Son of man is seen by the prophet, coming in glory to reap the harvest of the light concerning the sanctuary and the immutability of the law of God, were filled with joy and wonder, as they saw the beauty and harmony of the system of truth that opened to their understanding. They desired that the light which appeared to them so precious might be imparted to all Christians; and they could not but believe that it would be joyfully accepted. But truths that would place them at variance with the fourth commandment were not welcome to many who claimed to be true to it.

had died in the Catholic faith, and therefore that religion was sufficient for salvation. Such reasoning would prove an effectual barrier to all advancement in religious faith of

practice.

Many urged that Sunday-keeping had been an established doctrine and a widespread custom of the church for many centuries. Against this argument it was shown that the Sabbath and its observance were more ancient and widespread, even as old as the world itself, and bearing the sanction both of angels and of God. When the foundations of the earth were laid, when the morning stars sang together, and all the sons of God shouted for joy, then was laid the foundation of the Sabbath. Well may this institution demand our reverence: it was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of days, and commanded by his eternal word.

As the attention of the people was called to the subject of Sabbath reform, popular ministers perverted the Word of God, placing such interpretations upon its testimony as would best quiet inquiring minds. And those who did not search the Scriptures for themselves were content to accept conclusions that were in accordance with their desires. By argument, sophistry, the traditions of the Fathers, and the authority of the church, many endeavored to overthrow the truth. Its advocates were driven to their Bibles to defend the validity of the fourth commandment. Humble men, armed with the Word of truth alone, withstood the attacks of men of learning, who, with surprise and anger, found their eloquent sophistry powerless against the simple, straightforward reasoning of men who were versed in the Scriptures rather than in the subtleties of the schools.

In the absence of Bible testimony in their favor, many with unwearied persistence urged,—forgetting how the same reasoning had been employed against Christ and his apostles,—“Why do not our great men understand this Sabbath question? But few believe as you do. It cannot be that you are right, and that all the men of learning in the world are wrong.”

To refute such arguments it was needful only to cite the teachings of the Scriptures and the history of the Lord's dealings with his people in all ages. God works through those who hear and obey his voice, those who wait, if need

be, speak unpalatable truths, those who do not fear to reprove popular sins. The reason why he does not oftener choose men of learning and high position to lead out in reform movements is that they trust to their creeds, theories, and theological systems, and feel no need to be taught of God. Only those who have a personal connection with the Source of wisdom are able to understand or explain the Scriptures. Men who have little of the learning of the schools are sometimes called to declare the truth, not because they are unlearned, but because they are not too self-sufficient to be taught of God. They learn in the school of Christ, and their humility and obedience make them great. In committing to them a knowledge of his truth, God confers upon them an honor, in comparison with which earthly honor and human greatness sink into insignificance.

The majority of Adventists rejected the truths concerning the sanctuary and the law of God, and many also renounced their faith in the Advent movement, and adopted unsound and conflicting views of the prophecies which applied to that work. Some were led into the error of repeatedly fixing upon a definite time for the coming of Christ. The light which was now shining on the subject of the sanctuary would have shown them that no prophetic period extends to the second advent; that the exact time of this event is not foretold. But, turning from the light, they continued to set time after time for the Lord to come, and as often they were disappointed.

When the Thessalonian church received erroneous views concerning the coming of Christ, the apostle Paul counseled them to carefully test their hopes and anticipations by the Word of God. He cited them to prophecies revealing the events to take place before Christ should come, and showed that they had no ground to expect him in their day. "Let no man deceive you by any means," are his words of warning. Should they indulge expectations that were not sanctioned by the Scriptures, they would be led to a mistaken course of action; disappointment would expose them to the derision of unbelievers, and they would be in danger of yielding to discouragement, and would be tempted to doubt the truths essential for their salvation. The apostle's admonition to the Thessalonians contains an important lesson for those who live in the last days. Many



Adventists have felt that unless they could fix their faith upon a definite time for the Lord's coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed by the great truths of prophecy. The preaching of a definite time for the judgment, in the giving of the first message, was ordered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great Advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.

The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led his people in the Advent movement, even as he led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people.

It was not the will of God that Israel should wander forty years in the wilderness; he desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But "they could not enter in because of



Adventists have felt that unless they could fix their faith upon a definite time for the Lord's coming, they could not be zealous and diligent in the work of preparation. But as their hopes are again and again excited, only to be destroyed, their faith receives such a shock that it becomes well-nigh impossible for them to be impressed by the great truths of prophecy. The preaching of a definite time for the judgment, in the giving of the first message, was ordered of God. The computation of the prophetic periods on which that message was based, placing the close of the 2300 days in the autumn of 1844, stands without impeachment. The repeated efforts to find new dates for the beginning and close of the prophetic periods, and the unsound reasoning necessary to sustain these positions, not only lead minds away from the present truth, but throw contempt upon all efforts to explain the prophecies. The more frequently a definite time is set for the second advent, and the more widely it is taught, the better it suits the purposes of Satan. After the time has passed, he excites ridicule and contempt of its advocates, and thus casts reproach upon the great Advent movement of 1843 and 1844. Those who persist in this error will at last fix upon a date too far in the future for the coming of Christ. Thus they will be led to rest in a false security, and many will not be undeceived until it is too late.

The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led his people in the Advent movement, even as he led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work in 1844 had received the third angel's message, and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of his people.

It was not the will of God that Israel should wander forty years in the wilderness; he desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But "they could not enter in because of

And in view of this, what is the duty of the messenger of truth? Shall he conclude that the truth ought not to be evaded or resist its claims? No; he has no more reason for withholding the testimony of God's Word, because it excites opposition, than had earlier reformers. The confession of faith made by saints and martyrs was recorded for the benefit of succeeding generations. Those living examples of holiness and steadfast integrity have come down to inspire courage in those who are now called to stand as witnesses for God. They received grace and truth, not for punishment as an evil-doer.

would obey all the divine precepts must brave reproach the State shall so conflict with the law of God that whoever plainly teaches that a time is approaching when the laws of sins. This spirit will increase more and more. And the Bible "accusation against those who dare to reprove fashionably an Multitudes who are too unbelieving to accept the sure word of prophecy, will receive with unquestioning credulity and have been denounced as seditious, heretical, or schismatic. From that day to this, those who would be loyal to truth, Israel, Jeremiah a traitor, Paul a polluter of the temple, pursued in all ages. Elijah was declared to be a troubler of unpopular truth. It is the same policy which has been character and motives of those who stand in defense of at all hazards, and with a malicious spirit they assail the position by the Scriptures, many determine to maintain it improved." "As men see that they cannot maintain their neither cometh to the light, lest his deeds should be opposition. "Every one that doeth evil hateth the light; Now, as in former ages, the presentation of a truth that him a shelter before the wrath of God shall be poured out. may have an opportunity to hear the warning, and find in mercy to the world, Jesus delays his coming, that sinners as they refused to do the work which he had appointed them, others were raised up to proclaim the message. In of sin and sorrow. But unbelief separated them from God, and his people should remain so many years in this world, od that the coming of Christ should be so long delayed, e promised land. In like manner, it was not the will of rished in the desert, and other were raised up to enter belief." "Because of their backsliding and apostasy, they

themselves alone, but that, through them, the knowledge of God might enlighten the earth. Has God given light to his servants in this generation? Then they should let it shine forth to the world.

Anciently the Lord declared to one who spoke in his name, "The house of Israel will not hearken unto thee; for they will not hearken unto me." Nevertheless he said, "Thou shalt speak my words unto them, whether they will hear, or whether they will forbear." To the servant of God at this time is the command addressed, "Lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins."

So far as his opportunities extend, every one who has received the light of truth is under the same solemn and fearful responsibility as was the prophet of Israel, to whom the word of the Lord came, saying: "Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou does not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand. Nevertheless, if thou warn the wicked of his way to turn from it; if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul."

The great obstacle both to the acceptance and to the promulgation of truth, is the fact that it involves inconvenience and reproach. This is the only argument against the truth which its advocates have never been able to refute. But this does not deter the true followers of Christ. These do not wait for truth to become popular. Being convinced of their duty, they deliberately accept the cross, with the apostle Paul counting that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" with one of old, "esteeming the reproach of Christ greater riches than the treasures in Egypt."

Whatever may be their profession, it is only those who are world-servers at heart that act from policy rather than principle in religious things. We should choose the right because it is right, and leave consequences with God. To men of principle, faith, and daring, the world is indebted

<sup>1</sup>Eze. 3:7; 2:7.  
<sup>2</sup>Cor. 4:17.

<sup>3</sup>Eze. 33:7-9.  
<sup>4</sup>Heb. 11:26.

for its great reforms. By such men the work of reform for this time must be carried forward. Thus saith the Lord: "Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be forever, and my salvation from generation to generation."

## MODERN REVIVALS

WHEREVER THE WORD OF GOD has been faithfully preached, results have followed that attested its divine origin. The Spirit of God accompanied the message of his servants, and the word was with power. Sinners felt their consciences quickened. The "light which lighteth every man that cometh into the world," illumined the secret chambers of their souls, and the hidden things of darkness were made manifest. Deep conviction took hold upon their minds and hearts. They were convinced of sin, and of righteousness, and of judgment to come. They had a sense of the righteousness of Jehovah, and felt the terror of appearing, in their guilt and uncleanness, before the Searcher of hearts. In anguish they cried out, "Who shall deliver me from the body of this death?" As the cross of Calvary, with its infinite sacrifice for the sins of men, was revealed, they saw that nothing but the merits of Christ could suffice to atone for their transgressions; this alone could reconcile man to God. With faith and humility they accepted the Lamb of God, that taketh away the sin of the world. Through the blood of Jesus they had "remission of sins that are past."

These souls brought forth fruit meet for repentance. They believed and were baptized, and rose to walk in newness of life,—new creatures in Christ Jesus. Not to fashion themselves according to the former lusts, but by the faith of the Son of God to follow in his steps, to reflect his character, and to purify themselves even as he is pure. The things they once hated, they now loved; and the things they once loved, they hated. The proud and self-assertive became meek and lowly of heart. The vain and supercilious became serious and unobtrusive. The profane became reverent, the drunken sober, and the profligate pure. The vain fashions of the world were laid aside. Christians sought not the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Revivals brought deep heart-searching and humility. They were characterized by solemn, earnest appeals to the sinner, by yearning compassion for the purchase of the blood of Christ. Men and women prayed and wrestled with God for the salvation of souls. The fruits of such revivals were seen in souls who shrank not at self-denial and sacrifice, but rejoiced that they were counted worthy to suffer reproach and trial for the sake of Christ. Men beheld a transformation in the lives of those who had professed the name of Jesus. The community was benefited by their influence. They gathered with Christ, and sowed to the Spirit, to reap life everlasting.

It could be said of them: "Ye sorrowed to repentance." "For godly sorrow worketh repentance to salvation not to be repented of; but the sorrow of the world worketh death. For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."

This is the result of the work of the Spirit of God. There is no evidence of genuine repentance unless it works reformation. If he restored the pledge, give again that he had robbed, confess his sins, and love God and his fellow-men, the sinner may be sure that he has found peace with God. Such were the effects that in former years followed seasons of religious awakening. Judged by their fruits, they were known to be blessed of God in the salvation of men and the uplifting of humanity.

But many of the revivals of modern times have presented a marked contrast to those manifestations of divine grace which in earlier days followed the labors of God's servants. It is true that a widespread interest is kindled, many profess conversion, and there are large accessions to the churches; nevertheless the results are not such as to warrant the belief that there has been a corresponding increase of real spiritual life. The light which flames up for a time soon dies out, leaving the darkness more dense than before.

Popular revivals are too often carried by appeals to the imagination, by exciting the emotions, by gratifying the love for what is new and startling. Converts thus gain



a little desire to listen to Bible truth, little interest in the many of prophets and apostles. Unless a religious voice has something of a sensational character, it has no actions for them. A message which appeals to unimpaired reason, awakens no response. The plain warnings of God's Word, relating directly to their eternal interests, are unheeded.

With every truly converted soul the relation to God and eternal things will be the great topic of life. But where, the popular churches of today, is the spirit of consecration to God? The converts do not renounce their pride, and love of the world. They are no more willing to deny self, to take up the cross, and follow the meek and lowly Jesus, than before their conversion. Religion has become the sport of infidels and skeptics because so many who bear its name are ignorant of its principles. The power of godliness, as well-nigh departed from many of the churches. Picnics, church theatricals, church fairs, fine houses, personal display, have banished thoughts of God. Lands and goods and worldly occupations engross the mind, and things of eternal interest receive hardly a passing notice.

Notwithstanding the widespread declension of faith and piety, there are true followers of Christ in these churches. Before the final visitation of God's judgments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times. The Spirit and power of God will be poured out upon his children. At that time many will separate themselves from those churches in which the love of this world has supplanted love for God and his Word. Many, both of ministers and people, will gladly accept those great truths which God has caused to be proclaimed at this time, to prepare a people for the Lord's second coming. The enemy of souls desires to hinder this work; and before the time for such a movement shall come, he will endeavor to prevent it, by introducing counterfeit. In those churches which he can bring under his deceptive power, he will make it appear that God's special blessing is poured out; there will be manifest what is thought to be great religious interest. Multitudes will exult that God is working marvelously for them, when the work is that of another spirit. Under a religious guise, Satan will seek to extend his influence over the Christian world.

In many of the revivals which have occurred during the last half century, the same influences have been at work.

a greater or less degree, that will be manifest in the more extensive movements of the future. There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead. Yet none need be deceived. In the light of God's Word it is not difficult to determine the nature of these movements. Wherever men neglect the testimony of the Bible, turning away from those plain, soul-testing truths which require self-denial and renunciation of the world, there we may be sure that God's blessing is not bestowed. And by the rule which Christ himself has given, "Ye shall know them by their fruits," it is evident that these movements are not the work of the Spirit of God.

In the truths of his Word, God has given to men a revelation of himself; and to all who accept them they are a shield against the deceptions of Satan. It is a neglect of these truths that has opened the door to the evils which are now becoming so widespread in the religious world. The nature and the importance of the law of God have been, to a great extent, lost sight of. A wrong conception of the character, the perpetuity, and obligation of the divine law has led to errors in relation to conversion and sanctification, and has resulted in lowering the standard of piety in the church. Here is to be found the secret of the lack of the Spirit and power of God in the revivals of our time.

There are, in the various denominations, men eminent for their piety, by whom this fact is acknowledged and deplored. Prof. Edward Park, in setting forth the current religious perils, ably says: "One source of danger is the neglect of the pulpit to enforce the divine law. In former days the pulpit was an echo of the voice of conscience. . . . Our most illustrious preachers gave a wonderful majesty to their discourses by following the example of the Master, and giving prominence to the law, its precepts, and its threatenings. They repeated the two great maxims, that the law is a transcript of the divine perfections, and that a man who does not love the law does not love the gospel; for the law, as well as the gospel, is a mirror reflecting the true character of God. This peril leads to another, that of under-rating the evil of sin, the extent of it, the demerit of it. In proportion to the rightfulness of the commandment is the wrongfulness of disobeying it."

"Affiliated to the dangers already named is the danger

of underestimating the justice of God. The tendency of the modern pulpit is to strain out the divine justice from the divine benevolence, to sink benevolence into a sentiment rather than exalt it into a principle. The new theological prism puts asunder what God has joined together. Is the divine law a good or an evil? It is a good. Then justice is good; for it is a disposition to execute the law. From the habit of underrating the divine law and justice, the extent and demerit of human disobedience, men easily slide into the habit of underestimating the grace which has provided an atonement for sin." Thus the gospel loses its value and importance in the minds of men, and soon they are ready to practically cast aside the Bible itself.

Many religious teachers assert that Christ by his death abolished the law, and men are henceforth free from its requirements. There are some who represent it as a grievous yoke, and in contrast to the bondage of the law, they present the liberty to be enjoyed under the gospel.

But not so did prophets and apostles regard the holy law of God. Said David, "I will walk at liberty; for I seek thy precepts." The apostle James, who wrote after the death of Christ, refers to the decalogue as the "royal law," and the "perfect law of liberty." And the Revelator, half a century after the crucifixion, pronounces a blessing upon them "that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

The claim that Christ by his death abolished his Father's law, is without foundation. Had it been possible for the law to be changed or set aside, then Christ need not have died to save man from the penalty of sin. The death of Christ, so far from abolishing the law, proves that it is immutable. The Son of God came to "magnify the law, and make it honorable." He said, "Think not that I am come to destroy the law; "till heaven and earth pass, one jot or one tittle shall in nowise pass from the law." And concerning himself he declares, "I delight to do thy will, O my God; yea, thy law is within my heart."

The law of God, from its very nature, is unchangeable. It is a revelation of the will and the character of its Author. God is love, and his law is love. Its two great principles are love to God and man. "Love is the fulfilling

'Ps. 119:45.

'Isa. 42: 21.

'James 2:8; 1:25.

'Matt. 5:17, 18.

'Rev. 22:14.

'Ps. 40:8.

if the law." The character of God is righteousness and truth; such is the nature of his law. Says the psalmist, "Thy law is the truth;" "all thy commandments are righteous." And the apostle Paul declares, "The law is holy, and the commandment holy, and just, and good." Such a law, being an expression of the mind and will of God, must be as enduring as its Author.

It is the work of conversion and sanctification to reconcile men to God, by bringing them into accord with the principles of his law. In the beginning, man was created in the image of God. He was in perfect harmony with the nature and the law of God; the principles of righteousness were written upon his heart. But sin alienated him from his Maker. He no longer reflected the divine image. His heart was at war with the principles of God's law. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." But "God so loved the world, that he gave his only begotten Son," that man might be reconciled to God. Through the merits of Christ he can be restored to harmony with his Maker. His heart must be renewed by divine grace, he must have a new life from above. This change is the new birth, without which, says Jesus, "he cannot see the kingdom of God."

The first step in reconciliation to God, is the conviction of sin. "Sin is the transgression of the law." "By the law is the knowledge of sin." In order to see his guilt, the sinner must test his character by God's great standard of righteousness. It is a mirror which shows the perfection of a righteous character, and enables him to discern the defects in his own.

The law reveals to man his sins, but it provides no remedy. While it promises life to the obedient, it declares that death is the portion of the transgressor. The gospel of Christ alone can free him from the condemnation or the defilement of sin. He must exercise repentance toward God, whose law has been transgressed, and faith in Christ, his atoning sacrifice. Thus he obtains "remission of sins, that are past," and becomes a partaker of the divine nature. He is a child of God, having received the spirit of adoption, whereby he cries, "Abba, Father!"

Is he now free to transgress God's law? Says Paul: "Do we then make void the law through faith? God forbid; yea,

<sup>10</sup>Rom. 13:10. <sup>11</sup>Ps. 119:142, 172. <sup>12</sup>Rom. 7:12. <sup>13</sup>Rom. 8:7. <sup>14</sup>1 John 3:4; Rom. 3:20.

we establish the law." "How shall we, that are dead to sin live any longer therein?" And John declares, "This is the love of God, that we keep his commandments; and his heart is brought into harmony with God, as it is brought into accord with his law. When this mighty change has taken place in the sinner, he has passed from death unto life, from sin unto holiness, from transgression and rebellion to obedience and loyalty. The old life of alienation from God has ended; the new life of reconciliation, of faith and love, has begun. Then "the righteousness of the law" will "be fulfilled in us, who walk not after the flesh, but after the Spirit." "And the language of the soul will be, "O how love I thy law! it is my meditation all the day." "The law of the Lord is perfect, converting the soul." "Without the law, men have no just conception of the purity and holiness of God, or of their own guilt and uncleanness. They have no true conviction of sin, and feel no need of repentance. Not seeing their lost condition as violators of God's law, they do not realize their need of the atoning blood of Christ. The hope of salvation is accepted without a radical change of heart or reformation of life. Thus superficial conversions abound, and multitudes are joined to the church who have never been united to Christ.

Erroneous theories of sanctification, also, springing from neglect or rejection of the divine law, have a prominent place in the religious movements of the day. These theories are both false in doctrine, and dangerous in practical results; and the fact that they are so generally finding favor renders it doubly essential that all have a clear understanding of what the Scriptures teach upon this point.

True sanctification is a Bible doctrine. The apostle Paul, in his letter to the Thessalonian church, declares, "This is the will of God, even your sanctification." And he prays, "The very God of peace sanctify you wholly." "The Bible clearly teaches what sanctification is, and how it is to be attained. The Saviour prayed for his disciples, "Sanctify them through thy truth; thy Word is truth." "And Paul teaches that believers are to be "sanctified by the Holy Ghost." "What is the work of the Holy Spirit? Jesus told his disciples, "When he, the Spirit of truth, is come, he will

"Rom. 3:31; 6:2; 1 John 5:3.  
"Ps. 119:97.  
"John 17:17, 19.

"1 Thess. 4:5-8.  
"Rom. 8:4.  
"Rom. 15:16.

guide you into all truth." And the psalmist says, "Thy law is the truth." By the Word and the Spirit of God are opened to men the great principles of righteousness embodied in his law. And since the law of God is "holy, and just, and good," a transcript of the divine perfection, it follows that a character formed by obedience to that law will be holy. Christ is a perfect example of such a character. He says, "I have kept my Father's commandments." "I do always those things that please him." The followers of Christ are to become like him,—by the grace of God, to form characters in harmony with the principles of his holy law. This is Bible sanctification.

This work can be accomplished only through faith in Christ, by the power of the indwelling Spirit of God. Paul admonishes believers, "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The Christian will feel the promptings of sin, but he will maintain a constant warfare against it. Here is where Christ's help is needed. Human weakness becomes united to divine strength, and faith exclaims, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

The Scriptures plainly show that the work of sanctification is progressive. When in conversion the sinner finds ease with God through the blood of the atonement, the Christian life has but just begun. Now he is to "go on unto perfection," to grow up "unto the measure of the stature of the fullness of Christ." Says the apostle Paul: "This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." And Peter sets before us the steps by which Bible sanctification is to be attained: "Giving all diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. . . . If ye do these things, ye shall never fall."

Those who experience the sanctification of the Bible will manifest a spirit of humility. Like Moses, they have had a

John 16:13.

Phil. 2:12, 13.

Phil. 3:13, 14.

John 15:10; 8:29.

1 Cor. 15:57.

2 Pet. 1:5-10.

view of the awful majesty of holiness, and they see their own unworthiness, in contrast with the purity and exalted perfection of the Infinite One.

The prophet Daniel was an example of true sanctification. His long life was filled up with noble service for his Master. He was a man, "greatly beloved" of Heaven. Yet instead of claiming to be pure and holy, this honored prophet identified himself with the really sinful of Israel, as he pleaded before God in behalf of his people: "We do not present our supplications before thee for our righteousnesses, but for thy great mercies." "We have sinned, we have done wickedly." He declares, "I was speaking, and praying, and confessing my sin and the sin of my people." And when at a later time the Son of God appeared, to give him instruction, he declares, "My comeliness was turned in me into corruption, and I retained no strength."

When Job heard the voice of the Lord out of the whirlwind, he exclaimed, "I abhor myself, and repent in dust and ashes." It was when Isaiah saw the glory of the Lord, and heard the cherubim crying, "Holy, holy, holy, is the Lord of hosts," that he cried out, "Woe is me! for I am undone." Paul, after he was caught up into the third heaven, and heard things which it was not possible for a man to utter, speaks of himself as "less than the least of all saints." It was the beloved John, that leaned on Jesus' breast, and beheld his glory, who fell as one dead before the feet of the angel.

There can be no self-exaltation, no boastful claim to freedom from sin, on the part of those who walk in the shadow of Calvary's cross. They feel that it was their sin which caused the agony that broke the heart of the Son of God, and this thought will lead them to self-abasement. Those who live nearest to Jesus discern most clearly the frailty and sinfulness of humanity, and their only hope is in the merit of a crucified and risen Saviour.

The sanctification now gaining prominence in the religious world, carries with it a spirit of self-exaltation, and a disregard for the law of God, that mark it as foreign to the religion of the Bible. Its advocates teach that sanctification is an instantaneous work, by which, through faith alone, they attain to perfect holiness. "Only believe," say they,

"Dan. 10:11.

"Job 42:6.

"2 Cor. 12:2-4 (margin); Eph. 3:8.

"Dan. 9:18, 15, 20:10:8.

"Isa. 6:3, 5.

"Rev. 22:8.

"and the blessing is yours." No further effort on the part of the receiver is supposed to be required. At the same time they deny the authority of the law of God, urging that they are released from obligation to keep the commandments. But is it possible for men to be holy, in accord with the will and character of God, without coming into harmony with the principles which are an expression of his nature and will, and which show what is well-pleasing to him?

The desire for an easy religion, that requires no striving, *no self-denial*, *no divorce from the follies of the world*, has made the doctrine of faith, and faith only, a popular doctrine; but what saith the Word of God? Says the apostle James: "What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? . . . Will thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? . . . Ye see then how that by works a man is justified, and not by faith only."

The testimony of the Word of God is against this ensnaring doctrine of faith without works. It is not faith that claims the favor of Heaven without complying with the conditions upon which mercy is to be granted. It is presumption; for genuine faith has its foundation in the promises and provisions of the Scriptures.

Let none deceive themselves with the belief that they can become holy while willfully violating one of God's requirements. The commission of a known sin silences the witnessing voice of the Spirit, and separates the soul from God. "Sin is the transgression of the law." And "whosoever sinneth (transgresseth the law) hath not seen him, neither known him." "Though John in his epistles dwells so fully upon love, yet he does not hesitate to reveal the true character of that class who claim to be sanctified while living in transgression of the law of God. "He that saith, I know Him, and keepeth not his commandments, is a liar, and the truth is not in him. But whosoever keepeth his word, in him verily is the love of God perfected." Here is the test of every man's profession. We cannot accord holiness to any man without bringing him to the measurement of God's only standard of holiness in Heaven and in

"James 2:14-24.

"1 John 3:6.

"1 John 2:4, 5.



th. If men feel no weight of the moral law, if they little and make light of God's precepts, if they break one the least of these commandments, and teach men so, they shall be of no esteem in the sight of Heaven, and we may know that their claims are without foundation.

And the claim to be without sins, in itself, evidence that who makes this claim is far from holy. It is because he has no true conception of the infinite purity and holiness of God, or of what they must become who shall be in harmony with his character; because he has no true conception of the purity and exalted loveliness of Jesus, and malignity and evil of sin, that man can regard himself holy. The greater the distance between himself and Christ, and the more inadequate his conceptions of the divine character and requirements, the more righteous he appears in his own eyes.

The sanctification set forth in the Scriptures embraces the entire being,—spirit, soul, and body. Paul prayed for the Thessalonians, that their "whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." Again he writes to believers, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God." In the time of ancient Israel, every offering brought as a sacrifice to God was carefully examined. If any defect was discovered in the animal presented, it was refused; for God had commanded that the offering be without blemish." So Christians are bidden to present their bodies, "a living sacrifice, holy, acceptable unto God." In order to do this, all their powers must be preserved in the best possible condition. Every practice that weakens physical or mental strength unfits man for the service of his Creator. And will God be pleased with anything less than the best we can offer? Said Christ, "thou shalt love the Lord thy God with all thy heart," those who do love God with all the heart, will desire to give him the best service of their life, and they will be constantly seeking to bring every power of their being into harmony with the laws that will promote their ability to do will. They will not, by the indulgence of appetite or passion, enfeeble or defile the offering which they present to their heavenly Father.

Says Peter, "Abstain from fleshly lusts, which war

against the soul." Every sinful gratification tends to benumb the faculties and deaden the mental and spiritual perceptions, and the Word or the Spirit of God can make but a feeble impression upon the heart. Paul writes to the Corinthians, "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." And with the fruits of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness,—he classes temperance.

Notwithstanding these inspired declarations, how many professed Christians are enfeebling their powers in the pursuit of gain or the worship of fashion; how many are debasing their godlike manhood by gluttony, by wine-drinking, by forbidden pleasure. And the church, instead of rebuking, too often encourages the evil by appealing to appetite, to desire for gain, or love of pleasure, to replenish her treasury, which love for Christ is too feeble to supply. Were Jesus to enter the churches of to-day, and behold the feasting and unholy traffic there conducted in the name of religion, would he not drive out those desecrators, as he banished the money-changers from the temple?

The apostle James declares that the wisdom from above is "first pure." Had he encountered those who take the precious name of Jesus upon lips defiled by tobacco, those whose breath and person are contaminated by its foul odor, and who pollute the air of heaven, and force all about them to inhale the poison,—had the apostle come in contact with a practice so opposed to the purity of the gospel, would he not have denounced it as "earthly, sensual, devilish"? Slaves of tobacco, claiming the blessing of entire sanctification, talk of their hope of Heaven; but God's Word plainly declares that "there shall in nowise enter into it anything that defileth."

"Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." He whose body is the temple of the Holy Spirit will not be enslaved by a pernicious habit. His powers belong to Christ, who has bought him with the price of blood. His property is the Lord's. How could he be guiltless in squandering this intrusted capital? Professed

"1 Pet. 2:11.

"Rev. 21:27.

"2 Cor. 7:1.

"Gal. 5:22, 23.

"1 Cor. 6:19, 20.

Christians yearly expend an immense sum upon useless and pernicious indulgences, while souls are perishing for the word of life. God is robbed in tithes and offerings, while they consume upon the altar of destroying just more than they give to relieve the poor or for the support of the gospel. If all who profess to be followers of Christ were truly sanctified; their means, instead of being spent for needless and even hurtful indulgences, would be turned into the Lord's treasury, and Christians would set an example of temperance, self-denial, and self-sacrifice. Then they would be the light of the world.

The world is given up to self-indulgence. "The lust of the flesh, the lust of the eye, and the pride of life," control the masses of the people. But Christ's followers have a holier calling. "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean." In the light of God's Word we are justified in declaring that sanctification cannot be genuine which does not work this utter renunciation of the sinful pursuits and gratifications of the world.

To those who comply with the conditions, Come out from among them, and be ye separate, and touch not the unclean, God's promise is, "I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." It is the privilege and the duty of every Christian to have a rich and abundant experience in the things of God. "I am the light of the world," said Jesus. "He that followeth me shall not walk in darkness, but shall have the light of life." "The path of the just is as the shining light, that shineth more and more unto the perfect day." Every step of faith and obedience brings the soul into closer connection with the Light of the world, in whom "there is no darkness at all." The bright beams of the Sun of Righteousness shine upon the servants of God, there is a great light in Heaven with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation. The graces of his Spirit, the purity and holiness of his character, will be manifest in his witnesses.

Paul, in his letter to the Colossians, sets forth the rich blessings granted to the children of God. He says: We "do not cease to pray for you, and to desire that ye might be

filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness."

Again he writes of his desire that the brethren at Ephesus might come to understand the height of the Christian's privilege. He opens before them, in the most comprehensive language, the marvelous power and knowledge that they might possess as sons and daughters of the Most High. It was theirs "to be strengthened with might by his Spirit in the inner man," to be "rooted and grounded in love," to "comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." But the prayer of the apostle reaches the climax of privilege when he prays that "ye might be filled with all the fullness of God."

Here are revealed the heights of attainment that we may reach through faith in the promises of our heavenly Father, when we fulfil his requirements. Through the merits of Christ, we have access to the throne of infinite power. "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" The Father gave his Spirit without measure to his Son, and we also may partake of its fullness. Jesus says: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?" "If ye shall ask anything in my name, I will do it." "Ask, and ye shall receive, that your joy may be full."

While the Christian's life will be characterized by humility, it should not be marked with sadness and self-depreciation. It is the privilege of every one to so live that God will approve and bless him. It is not the will of our heavenly Father that we should be ever under condemnation and darkness. There is no evidence of true humility in going with the head bowed down and the heart filled with thoughts of self. We may go to Jesus and be cleansed, and stand before the law without shame and remorse. "There is therefore now no condemnation to them which are in

"Col. 1:9-11.

"Luke 11:13.

"Eph. 3:16-19.

"Rom. 8:32.

"John 14:14; 16:24.

Christ Jesus, who walk not after the flesh, but after the Spirit."

Through Jesus the fallen sons of Adam become "sons of God." "Both he that sanctifieth and they that are sanctified are all of one; for which cause he is not ashamed to call them brethren." The Christian's life should be one of faith, of victory, and joy in God. "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith." Truly spake God's servant Nehemiah, "The joy of the Lord is your strength." And says Paul: "Rejoice in the Lord always; and again I say, Rejoice." "Rejoice evermore. Pray without ceasing. In everything give thanks; for this is the will of God in Christ Jesus concerning you."

Such are the fruits of Bible conversion and sanctification; and it is because the great principles of righteousness set forth in the law of God are so indifferently regarded by the Christian world, that these fruits are so rarely witnessed. This is why there is manifest so little of that deep, abiding work of the Spirit of God which marked revivals in former years.

It is by beholding that we become changed. And as those sacred precepts in which God has opened to men the perfection and holiness of his character are neglected, and the minds of the people are attracted to human teachings and theories, what marvel that there has followed a decline of living piety in the church. Saith the Lord, "They have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

"Blessed is the man that walketh not in the counsel of the ungodly. . . . But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." It is only as the law of God is restored to its rightful position that there can be a revival of primitive faith and godliness among his professed people. "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls."

"Rom. 8:1.  
"Neh. 8:10.  
"Jer. 2:13.

"Heb. 2:11.  
"Phil. 4:4; 1 Thess. 5:16-18.  
"Ps. 1:1-3.

"1 John 5:4.  
"Jer. 6:16.

## THE INVESTIGATIVE JUDGMENT

"I BEHELD," SAYS THE PROPHET DANIEL, "till thrones were placed, and One that was ancient of days did sit. His raiment was white as snow, and the hair of his head like pure wool; his throne was fiery flames, and the wheels thereof burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened."

Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered "according to his works." The Ancient of days is God the Father. Says the psalmist, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." "It is he, the source of all being, and the fountain of all law, that is to preside in the judgment. And holy angels, as ministers and witnesses, in number 'ten thousand times ten thousand, and thousands of thousands,' attend this great tribunal."

"And, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away." "The coming of Christ here described is not his second coming to the earth. He comes to the Ancient of days in Heaven to receive dominion, and glory, and a kingdom, which will be given him at the close of his work as a mediator. It is this coming, and not his second advent to the earth, that was foretold in prophecy to take place at the termination of the 2300 days, in 1844. Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of his administration in behalf of man,—to perform the work of

"Dan. 7:9, 10, Revised Version.

"Ps. 90:2.

"Dan. 7:13, 14.

investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits.

In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin-offering, were transferred to the sanctuary, had a part in the service of the day of atonement. So in the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period. "Judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel?"

The books of record in Heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel, "The judgment was set, and the books were opened." The Revelator, describing the same scene, adds, "Another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

The book of life contains the names of all who have ever entered the service of God. Jesus bade his disciples, "Rejoice, because your names are written in Heaven." Paul speaks of his faithful fellow-workers, "whose names are in the book of life." Daniel, looking down to "a time of trouble, such as never was," declares that God's people shall be delivered, "everyone that shall be found written in the book." And the Revelator says that those only shall enter the city of God whose names "are written in the Lamb's book of life."

"A book of remembrance" is written before God, in which are recorded the good deeds of "them that feared the Lord, and that thought upon his name." Their words of faith, their acts of love, are registered in Heaven. Nehemiah refers to this when he says, "Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God." In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured

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<sup>1</sup> Pet. 4:17.

Dan. 12:1.

<sup>2</sup> Rev. 20:12.

<sup>3</sup> Rev. 21:27.

<sup>4</sup> Luke. 10:20.

<sup>5</sup> Phil. 4:3.

<sup>6</sup> Mal. 3:16.

<sup>7</sup> Neh. 13:14.

for Christ's sake, is recorded. Says the psalmist, "Thou  
 tellest my wanderings. Put thou my tears into thy bottle;  
 There is a record also of the sins of men. "For God shall  
 bring every work into judgment, with every secret thing,  
 whether it be good or whether it be evil." "Every idle  
 word that men shall speak, they shall give account thereof  
 in the day of judgment." Said the Saviour, "By thy words  
 thou shalt be justified, and by thy words thou shalt be  
 condemned." "The secret purposes and motives appear in  
 the unerring register; for God "will bring to light the  
 hidden things of darkness, and will make manifest the  
 counsels of the hearts." "Behold, it is written before me,  
 ... your iniquities, and the iniquities of your fathers  
 together, saith the Lord."

Every man's work passes in review before God, and is  
 registered for faithfulness or unfaithfulness. Opposite each  
 name in the books of Heaven is entered, with terrible  
 exactness, every wrong word, every selfish act, every unful-  
 filled duty, and every secret sin, with every artful dissem-  
 bling. Heaven-sent warnings or reproofs neglected, wasted  
 moments, unimproved opportunities, the influence exerted  
 for good or for vile, with its far-reaching results, all are  
 recorded by the recording angel.

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 the lives of men will be tested in the judgment. Says  
 wiseman: "Fear God, and keep his commandments; for  
 is the whole duty of man. For God shall bring every  
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 brethren, "So speak ye, and so do, as they that shall be  
 judged by the law of liberty."

Those who in the judgment are "accounted worthy,"  
 will have a part in the resurrection of the just. Jesus said,  
 "They which shall be accounted worthy to obtain that  
 world, and the resurrection from the dead, ... are equal  
 unto the angels; and are the children of God, being the  
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 "they that have done good" shall come forth "unto the  
 resurrection of life." "The righteous dead will not be  
 raised until after the judgment at which they are accounted  
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"Ps. 56:8.  
 "1 Cor. 4:5.  
 "James 2:12.  
 "Eccl. 12:14.  
 "Isa. 65:6, 7.  
 "Luke 20:35, 36.  
 "Matt. 12:36, 37.  
 "Eccl. 12:13, 14.  
 "John 5:29.

present in person at the tribunal when their records are examined, and their cases decided.

Jesus will appear as their advocate, to plead in their behalf before God. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."<sup>22</sup> "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."<sup>23</sup>

As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closed with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. The Lord declared to Moses, "Who-soever hath sinned against me, him will I blot out of my book."<sup>24</sup> And says the prophet Ezekiel, "When the righteous turneth away from his righteousness, and committeth iniquity, . . . all his righteousness that he hath done shall not be mentioned."<sup>25</sup>

All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of Heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life. The Lord declares, by the prophet Isaiah, "I, even I, am he that blot out thy transgressions for mine own sake, and will not remember thy sins."<sup>26</sup> Said Jesus, "He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels." "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in

<sup>21</sup> John 2:1.    <sup>22</sup> Heb. 9:24; 7:25.    <sup>23</sup> Ex. 32:33.    <sup>24</sup> Isa. 43:25.    <sup>25</sup> Eze. 18:24.

Heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in Heaven.<sup>22</sup> The deepest interest manifested among men in the decisions of earthly tribunals but faintly represents the interest evinced in the heavenly courts when the names entered in the book of life come up in review before the Judge of all the earth. The divine Intercessor presents the plea that all who have overcome through faith in his blood be forgiven their transgressions, that they be restored to their Eden home, and crowned as joint-heirs with himself to the "first dominion."<sup>23</sup> Satan, in his efforts to deceive and tempt our race, had thought to frustrate the divine plan in man's creation; but Christ now asks that this plan be carried into effect, as if man had never fallen. He asks for his people not only pardon and justification, full and complete, but a share in his glory and a seat upon his throne.

While Jesus is pleading for the subject of his grace, Satan accuses them before God as transgressors. The great deceiver has sought to lead them into skepticism, to cause them to lose confidence in God, to separate themselves from his love, and to break his law. Now he points to the record of their lives, to the defects of character, the unlikeness to Christ, which has dishonored their Redeemer, to all the sins that he has tempted them to commit, and because of these he claims them as his subjects.

Jesus does not excuse their sins, but shows their penitence and faith, and, claiming for them forgiveness, he lifts his wounded hands before the Father and the holy angels, saying, "I know them by name. I have graven them on the palms of my hands. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not despise."<sup>24</sup> And to the accuser of his people he declares, "The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire?"<sup>25</sup> Christ will clothe his faithful ones with his own righteousness, that he may present them to his Father "a glorious church, not having spot, or wrinkle, or any such thing."<sup>26</sup> Their names stand enrolled in the book of life, and concerning them it is written, "They shall walk with me in white; for they are worthy."<sup>27</sup>

Thus will be realized the complete fulfillment of the

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The work of the investigative judgment and the blotting out of sins is to be accomplished before the second advent of the Lord. Since the dead are to be judged out of the things written in the books, it is impossible that the sins of men should be blotted out until after the judgment at which their cases are to be investigated. But the apostle Peter distinctly states that the sins of believers will be blotted out, "when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ." "When the investigative judgment closes, Christ will come, and his reward is with him to give to every man as his work shall be.

In the typical service the high priest, having made the atonement for Israel, came forth and blessed the congregation. So Christ, at the close of his work as a mediator, will appear, "without sin unto salvation," to bless his waiting people with eternal life. As the priest, in removing the sins from the sanctuary, confessed them upon the head of the scapegoat, so Christ will place all these sins upon Satan, the originator and instigator of sin. The scape-goat, bearing the sins of Israel, was sent away "unto a land not inhabited," so Satan, bearing the guilt of all the sins which he has caused God's people to commit, will be for a thousand years confined to the earth, which will then be desolate, without inhabitant, and he will at last suffer the full penalty of sin, in the fires that shall destroy all the wicked. Thus the great plan of redemption will reach its accomplishment in the final eradication of sin, and the deliverance of all who have been willing to renounce evil.

At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation

"Jer. 31:34; 50:20.

"Acts 3:19, 20.

"Heb. 9:28.

"Tsa. 4:2, 3.  
"Lev. 16:20.

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At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation

<sup>Jer.</sup> 31:34; 50:20.

<sup>Acts</sup> 3:19, 20.

<sup>Heb.</sup> 9:28.

<sup>Isa.</sup> 4:2, 3.  
<sup>Lev.</sup> 16:22.

and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged "out of those things which were written in the books, according to their works."

Sins that have not been repented of and forsaken will not be pardoned, and blotted out of the books of record, but will stand to witness against the sinner in the day of God. He may have committed his evil deeds in the light of day or in the darkness of night; but they were open and manifest before Him with whom we have to do. Angels of God witnessed each sin, and registered it in the unerring records. Sin may be concealed, denied, covered up from father, mother, wife, children, and associates. No one but the guilty actors may cherish the least suspicion of the wrong; but it is laid bare before the intelligences of Heaven. The darkness of the darkest night, the secrecy of all deceptive arts, is not sufficient to veil one thought from the knowledge of the Eternal. God has an exact record of every unjust account and every unfair dealing. He is not deceived by appearances of piety. He makes no mistakes in his estimation of character. Men may be deceived by those who are corrupt in heart, but God pierces all disguises, and reads the inner life.

How solemn is the thought! Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil. The mightiest conqueror upon the earth cannot call back the record of even a single day. Our acts, our words, even our most secret motives, all have their weight in deciding our destiny for weal or woe. Though they may be forgotten by us, they will bear their testimony to justify or to condemn.

As the features of the countenance are reproduced with unerring accuracy on the polished plate of the artist, so the character is faithfully delineated in the books above. Yet how little solicitude is felt concerning that record which is to meet the gaze of heavenly beings. Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken; how many deeds would remain undone. In the judgment, the use made of every talent will be



scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at his coming receive his own with usury? Have we improved the powers intrusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence? What have we done for Christ, in the person of the poor, the afflicted, the orphan, or the widow? God has made us the depository of his holy Word; what have we done with the light and truth given us to make men wise unto salvation? No value is attached to a mere profession of faith in Christ; only the love which is shown by works is counted genuine. Yet it is love alone which in the sight of Heaven makes any act of value. Whatever is done from love, however small it may appear in the estimation of men, is accepted and rewarded of God. The hidden selfishness of men stands revealed in the books of Heaven. There is the record of unfulfilled duties to their fellow-men, of forgetfulness of the Saviour's claims. There they will see how often were given to Satan the time, thought, and strength that belonged to Christ. Sad is the record which angels bear to Heaven. Intelligent beings, professed followers of Christ, are absorbed in the acquirement of worldly possessions, or the enjoyment of earthly pleasures. Money, time, and strength are sacrificed for display and self-indulgence; but few are the moments devoted to prayer, to the searching of the Scriptures, to humiliation of soul and confession of sin.

Satan invents unnumbered schemes to occupy our minds that they may not dwell upon the very work with which we ought to be best acquainted. The arch-deceiver hates the great truths that bring to view an atoning sacrifice and an all-powerful Mediator. He knows that with him everything depends on his diverting minds from Jesus and his truth. Those who would share the benefits of the Saviour's mediation should permit nothing to interfere with their duty to perfect holiness in the fear of God. The precious hours, instead of being given to pleasure, to display, or to gain-seeking, should be devoted to an earnest, prayerful study of the Word of truth. The subject of the sanctuary and the investigative judgment should be clearly understood by the people of God. All need a knowledge for themselves of the position and work of their great High Priest. Otherwise, it will be impossible for them to exercise the faith which is essential at this time, or to occupy the position which God designs them to fill. Every individual

as a soul to save or to lose. Each has a case pending at the bar of God. Each must meet the great Judge face to face. How important, then, that every mind contemplate often the solemn scene when the Judgment shall sit and the books shall be opened, when, with Daniel, every individual must stand in his lot, at the end of the days. All who have received the light upon these subjects are to bear testimony of the great truths which God has committed to them. The sanctuary in Heaven is the very center of Christ's work in behalf of men. It opens to view the plan of redemption, bringing us down to the very close of time, and revealing the triumphant issue of the contest between righteousness and sin. It is of the utmost importance that all should thoroughly investigate these subjects, and be able to give an answer to every one that asketh them a reason of the hope that is in them.

The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was his death upon the cross. By his death he began that work which after his resurrection he ascended to complete in Heaven. We must by faith enter within the veil, whither the forerunner is for us entered." "There the light from the cross of Calvary is reflected. There we may gain clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through his mediation the sincere desire of all who come to him in faith may be presented before God.

He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy." "If those who hide and excuse their faults could see how Satan exults over them, how he taunts Christ and holy angels with their course, they would make haste to confess their sins and to put them away. Through defects in the character, Satan works to gain control of the whole mind, and he knows that if these defects are cherished, he will succeed. Therefore he is constantly seeking to deceive the followers of Christ with his fatal sophistry that it is impossible for them to overcome. But Jesus pleads in their behalf his wounded hands, his bruised body; and he de-

clares to all who would follow him, "My grace is sufficient for thee."<sup>22</sup> "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."<sup>23</sup> Let none, then, regard their defects as incurable. God will give faith and grace to overcome them.

We are now living in the great day of atonement. In the typical service, while the high priest was making the atonement for Israel, all were required to afflict their souls by repentance of sin, by humiliation before the Lord, lest they be cut off from among the people. In like manner, all who would have their names retained in the book of life, should now, in the few remaining days of their probation, afflict their souls before God by sorrow for sin, and true repentance. There must be deep, faithful searching of heart. The light, frivolous spirit indulged by so many of professed Christians must be put away. There is earnest warfare before all who would subdue the evil tendencies that strive for the mastery. We are not saved in groups. The purity and devotion of one will not offset the want of these qualities in another. Though all nations are to pass in judgment before God, yet he will examine the case of each individual with as close and searching scrutiny as if there were not another being upon the earth. Every one must be tested, and found without spot or wrinkle or any such thing.

Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For more than forty years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behoves every soul to heed the Saviour's admonition, "Watch and pray; for ye know not when the time is."<sup>24</sup> "If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee."<sup>25</sup>

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22 Cor. 12:9.  
21 Mark 13:33.

23 Matt. 11:29, 30.  
24 Rev. 3:5.

Lord in the clouds of heaven. Christ in the Revelation looking forward to that time, declares: "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, and I will give every man according as his work shall be."

The righteous and the wicked will still be living upon the earth in their mortal state—men will be planting and building, eating and drinking, all unconscious that the final, irrevocable decision has been pronounced in the sanctuary above. Before the flood, after Noah entered the ark, God shut him in, and shut the ungodly out; but for seven days the people, knowing not that their doom was fixed, continued their careless, pleasure-loving life, and mocked the warnings of impending judgment. "So," said the Saviour, "shall also the coming of the Son of man be." Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men.

"Watch ye therefore; . . . lest coming suddenly He find you sleeping." "Perilous is the condition of those who wing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure-lover is seeking indulgence while the daughter of fashion is arranging her adornments—it may be in that hour the Judge of all the earth will pronounce the sentence, "Thou art weighed in the balances, and art found wanting."

Before the entrance of evil, there was peace and joy throughout the universe. All was in perfect harmony with the Creator's will. Love for God was supreme, love for one

divine government. With the great law of love which is the foundation of the sin of the law," it is the outworking of a principle at war with the great law of love which is the foundation of the sin is that given in the Word of God; it is "the transgression of the law," it would cease to be sin. Our only definition of existence, it would cease to be found, or cause be shown for its Could excuse for it be found, or cause be shown for its mysterious, unaccountable; to excuse it, is to defend it. intruder, for whose presence no reason can be given. It is that gave occasion for the uprising of rebellion. Sin is an of divine grace, no deficiency in the divine government, the entrance of sin; that there was no arbitrary withdrawal in Scripture than that God was in nowise responsible for in all his dealings with evil. Nothing is more plainly taught to fully make manifest the justice and benevolence of God concerning both the origin and the final disposition of sin, reason for its existence. Yet enough may be understood It is impossible to so explain the origin of sin as to give a

his dealing with sin. of God, the nature of his government, and the principles of obscured the teaching of the Bible concerning the character from the fact that tradition and misinterpretation have a satisfactory understanding of the great problem of evil, rejecting the words of Holy Writ. Others, however, fail of doubt and cavil, seize upon this as an excuse for their difficulties; and such as are actuated by a disposition of God has never revealed; hence they find no solution of ing the existence of sin, endeavor to search into that which salvation. There are those who, in their inquiries concerning truths plainly revealed in God's Word, and essential to And in their uncertainty and doubt, they are blinded to love. Here is a mystery, of which they find no explanation. and they question how all this can exist under the sovereignty of One who is infinite in wisdom, in power, and in work of evil, with its terrible results of woe and desolation, existence are a source of great perplexity. They see the TO MANY MINDS, THE ORIGIN OF SIN AND THE REASON FOR ITS

## THE ORIGIN OF EVIL

### Chapter 29

another impartial. Christ the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, and in purpose,—the only being in all the universe that could enter into all the counsels and purposes of God. By Christ, the Father wrought in the creation of all heavenly beings. "By him were all things created, that are in Heaven, . . . whether they be thrones, or dominions, or principalities, or powers;" and to Christ, equally with the Father, all Heaven gave allegiance.

The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love,—homage that springs from an intelligent appreciation of his character. He takes no pleasure in a forced allegiance, and to all he grants freedom of will, that they may render him voluntary service.

But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of Heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled. Thus saith the Lord God: Thou has been in Eden the garden of God; every precious stone was thy covering." "Thou art the anointed cherub that covereth; and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways from the day that thou was created, till iniquity was found in thee."

Lucifer might have remained in favor with God, beloved and honored by all the angelic host, exercising his noble powers to bless others and to glorify his Maker. But, says the prophet, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness." Little by little, Lucifer came to indulge a desire for self-exaltation. "Thou has set thine heart as the heart of God." "Thou hast said: . . . I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation." "I will ascend above the heights of the clouds; I will be like the Most High." Instead of seeking to make God supreme in the affections and allegiance of his creatures, it was Lucifer's endeavor to win their service

Cor. 1:16.  
Eze. 28:6; Isa. 14:13, 14.  
Eze. 28:12-15, 17.



and homage to himself. And, coveting the honor which the infinite Father had bestowed upon his Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield.

All Heaven had rejoiced to reflect the Creator's glory and to show forth his praise. And while God was thus honored, all had been peace and gladness. But a note of discord now marred the celestial harmonies. The service and exaltation of self, contrary to the Creator's plan, awakened forebodings of evil in minds to whom God's glory was supreme. The heavenly councils pleaded with Lucifer. The Son of God presented before him the greatness, the goodness, and the justice of the Creator, and the sacred, unchanging nature of his law. God himself had established the order of Heaven; and in departing from it, Lucifer would dishonor his Maker, and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed jealousy of Christ to prevail, and he became the more determined. Pride in his own glory nourished the desire for supremacy. The high honors conferred upon Lucifer were not appreciated as the gift of God, and called forth no gratitude to the Creator. He gloried in his brightness and exaltation, and aspired to be equal with God. He was beloved and revered by the heavenly host. Angels delighted to execute his commands, and he was clothed with wisdom and glory above them all. Yet the Son of God was the acknowledged sovereign of Heaven, one in power and authority with the Father. In all the counsels of God, Christ was a participant, while Lucifer was not permitted thus to enter into the divine purposes. "Why," questioned this mighty angel, "should Christ have the supremacy? Why is he thus honored above Lucifer?"

Leaving his place in the immediate presence of God, Lucifer went forth to diffuse the spirit of discontent among the angels. Working with mysterious secrecy, and for a time concealing his real purpose under an appearance of reverence for God, he endeavored to excite dissatisfaction concerning the laws that governed heavenly beings, intimating that they imposed an unnecessary restraint. Since their natures were holy, he urged that the angels obey the dictates of their own will. He sought to sympathize for himself, by representing that God had unjustly withheld from him in bestowing supreme honor upon He claimed that in aspiring to greater power and he

was not aiming at self-exaltation, but was seeking to secure liberty for all the inhabitants of Heaven, that by this means they might attain to a higher state of existence.

God, in his great mercy, bore long with Lucifer, the was not immediately degraded from his exalted station when he first indulged the spirit of discontent, nor even when he began to present his false claims before the loyal angels. Long was he retained in Heaven. Again and again he was offered pardon, on condition of repentance and submission. Such efforts as only infinite love and wisdom could devise, were made to convince him of his error. The spirit of discontent had never before been known in Heaven. Lucifer himself did not at first see whether he was drifting; he did not understand the real nature of his feelings. But as his dissatisfaction was proved to be without cause, Lucifer was convinced that he was in the wrong, that the divine claims were just, and that he ought to acknowledge them as such before all Heaven. Had he done this, he might have saved himself and many angels. He had not at this time fully cast off his allegiance to God. Though he had forsaken his position as covering cherub, yet if he had been willing to return to God, acknowledging the Creator's wisdom, and satisfied to fill the place appointed him in His great plan, he would have been reinstated in his office. But pride forbade him to submit. He persistently defended his own course, maintained that he had no need of repentance, and fully committed himself, in the great controversy, against his Maker.

All the powers of his master-mind were now bent to the work of deception, to secure the sympathy of the angels that had been under his command. Even the fact that Christ had warned and counseled him, was perverted to serve his traitorous designs. To those whose loving trust bound them most closely to him, Satan had represented that he was wrongly judged, that his position was not respected, and that his liberty was to be abridged. From misrepresentation of the words of Christ, he passed to prevarication and direct falsehood, accusing the Son of God of a design to humiliate him before the inhabitants of Heaven. He sought also to make a false issue between himself and the loyal angels. All whom he could not subvert and bring fully to his side, he accused of indifference to the interests of heavenly beings. The very work which he himself was doing, he charged upon those who remained true to God. And to sustain his charge of God's



eousness and truth. Satan could use what God could not—flattery and deceit. He had sought to falsify the word of God, and had misrepresented his plan of government before the angels, claiming that God was not just in laying laws and rules upon the inhabitants of Heaven; that in requiring submission and obedience from his creatures, he was seeking merely the exaltation of himself. Therefore it must be demonstrated before the inhabitants of Heaven as well as of all the worlds, that God's government was just, his law perfect. Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper, and his real object, must be understood by all. He must have time to manifest himself by his wicked works.

The discord which his own course had caused in Heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked.

Even when it was decided that he could no longer remain in Heaven, infinite wisdom did not destroy Satan. Since the service of love can alone be acceptable to God, the allegiance of his creatures must rest upon a conviction of his justice and benevolence. The inhabitants of Heaven and of other worlds, being unprepared to comprehend the nature or consequences of sin, could not then have seen the justice and mercy of God in the destruction of Satan. Had he been immediately blotted from existence, they would have served God from fear, rather than from love. The influence of the deceiver would not have been fully destroyed, nor would the spirit of rebellion have been utterly eradicated. Evil must be permitted come to maturity. For the good of the entire universe through ceaseless ages, Satan must more fully develop his principles, that his charges against the divine government might be seen in their true light by all created beings, that the justice and mercy of God and the immutability of his law might forever be placed beyond all question.

Satan's rebellion was to be a lesson to the universe through all coming ages, a perpetual testimony to the



By the same misrepresentation of the character of God as he had practiced in Heaven, causing him to be regarded as severe and tyrannical, Satan induced man to sin. And having succeeded thus far, he declared that God's unjust restrictions had led to man's fall, as they had led to his own rebellion.

But the Eternal One himself proclaims his character: "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty."

In the banishment of Satan from Heaven, God declared his justice, and maintained the honor of his throne. But when man had sinned through yielding to the deceptions of his apostate spirit, God gave an evidence of his love by yielding up his only begotten Son to die for the fallen race. In the atonement the character of God is revealed. The mighty argument of the cross demonstrates to the whole universe that the course of sin which Lucifer had chosen was in nowise chargeable upon the government of God.

In the contest between Christ and Satan, during the Saviour's earthly ministry, the character of the great deceiver was unmasked. Nothing could so effectually have uprooted Satan from the affections of the heavenly angels and the whole loyal universe as did his cruel warfare upon the world's Redeemer. The daring blasphemy of his demand that Christ should pay him homage, his presumptuous boldness in bearing him to the mountain summit and the pinnacle of the temple, the malicious intent betrayed in urging him to cast himself down from the dizzy height, the unsleeping malice that hunted him from place to place, inspiring the hearts of priests and people to reject his love, and at the last to cry, "Crucify him! crucify him!"—all this excited the amazement and indignation of the universe. It was Satan that prompted the world's rejection of Christ. The prince of evil exerted all his power and cunning to destroy Jesus; for he saw that the Saviour's mercy and love, his compassion and pitying tenderness, were representing to the world the character of God. Satan contested every claim put forth by the Son of God, and employed men as his agents to fill the Saviour's life with suffering and sorrow. The sophistry and falsehood by which he had sought to hinder the work of Jesus, the

hatred manifested through the children of disobedience, his cruel accusations against Him whose life was one of unexampled goodness, all sprung from deep-seated revenge. The pent-up fires of envy and malice, hatred and revenge, burst forth on Calvary against the Son of God while all Heaven gazed upon the scene in silent horror.

When the great sacrifice had been consummated, Christ ascended on high, refusing the adoration of angels until he had presented the request, "I will that they also, whom thou hast given me, be with me where I am." Then will inexpressible love and power come forth the answer from the Father's throne, "Let all the angels of God worship him." Not a stain rested upon Jesus. His humiliation ended, his sacrifice completed, there was given unto him a name that is above every name.

Now the guilt of Satan stood forth without excuse. He had revealed his true character as a liar and a murderer. It was seen that the very same spirit with which he ruled the children of men, who were under his power, he would have manifested had he been permitted to control the inhabitants of Heaven. He had claimed that the transgression of God's law would bring liberty and exaltation; but it was seen to result in bondage and degradation.

Satan's lying charges against the divine character and government appeared in their true light. He had accused God of seeking merely the exaltation of himself in requiring submission and obedience from his creatures, and had declared that while the Creator exacted self-denial from all others, he himself practiced no self-denial, and made a sacrifice. Now it was seen that for the salvation of a fallen and sinful race, the Ruler of the universe had made the greatest sacrifice which love could make; for "God was in Christ, reconciling the world unto himself." It was seen also, that while Lucifer had opened the door for the entrance of sin, by his desire for honor and supremacy Christ had, in order to destroy sin, humbled himself, and become obedient unto death.

God had manifested his abhorrence of the principles of rebellion. All Heaven saw his justice revealed, both in the condemnation of Satan and in the redemption of man. Lucifer had declared that if the law of God was changeless and its penalty could not be remitted, every transgressor must be forever debarred from the Creator's favor. He had

claimed that the sinful race were placed beyond redemption, and were therefore his rightful prey. But the death of Christ was an argument in man's behalf that could not be overthrown. The penalty of the law fell upon him who was equal with God, and man was free to accept the righteousness of Christ, and by a life of penitence and humiliation to triumph, as the Son of God had triumphed, over the power of Satan. Thus God is just, and yet the justifier of all who believe in Jesus.

But it was not merely to accomplish the redemption of man that Christ came to the earth to suffer and to die. He came to "magnify the law" and to "make it honorable." Not alone that the inhabitants of this world might regard the law as it should be regarded; but it was to demonstrate to all the worlds of the universe that God's law is unchangeable. Could its claims have been set aside, then the Son of God need not have yielded up his life to atone for its transgression. The death of Christ proves it immutable. And the sacrifice to which infinite love impelled the Father and the Son, that sinners might be redeemed, demonstrates to all the universe—what nothing less than this plan of atonement could have sufficed to do—that justice and mercy are the foundation of the law and government of God.

In the final execution of the judgment it will be seen that no cause for sin exists. When the Judge of all the earth shall demand of Satan, "Why hast thou rebelled against me, and robbed me of the subjects of my kingdom?" the originator of evil can render no excuse. Every mouth will be stopped, and all the hosts of rebellion will be speechless.

The cross of Calvary, while it declares the law immutable, proclaims to the universe that the wages of sin is death. In the Saviour's expiring cry, "It is finished," the death-knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain. The Son of God passed through the portals of the tomb, that "through death he might destroy him that had the power of death, that is, the devil." "Lucifer's desire for self-exaltation had led him to say, 'I will exalt my throne above the stars of God. . . . I will be like the Most High.'" God declares, "I will bring thee to ashes upon the earth, . . . and never shall



thou be any more." When "thy day cometh that shall burn as an oven," "all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch."<sup>10</sup>

The whole universe will have become witnesses to the nature and results of sin. And its utter extermination, which in the beginning would have brought fear to angels and dishonor to God, will now vindicate his love and establish his honor before a universe of beings who delight to do his will, and in whose heart is his law. Never will evil again be manifest. Says the Word of God, "Affliction shall not rise up the second time."<sup>11</sup> The law of God, which Satan has reproached as the yoke of bondage, will be honored as the law of liberty. A tested and proved creation will never again be turned from allegiance to Him whose character has been fully manifested before them as fathomless love and infinite wisdom.

## ENMITY BETWEEN MAN AND SATAN

WILL PUT ENMITY BETWEEN thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." The divine sentence pronounced against Satan after the fall of man, was also a prophesy, embracing all the ages to the close of time, and overshadowing the great conflict to engage all the races of men who should live upon the earth.

God declares, "I will put enmity;" This enmity is not naturally entertained. When man transgressed the divine law, his nature became evil, and he was in harmony, and not at variance, with Satan. There exists naturally no enmity between sinful man and the originator of sin. Both became evil through apostasy. The apostate is never at rest, except as he obtains sympathy and support by inducing others to follow his example. For this reason, fallen angels and wicked men unite in desperate companionship. Had not God specially interposed, Satan and man would have entered into an alliance against Heaven; and instead of cherishing enmity against Satan, the whole human family could have been united in opposition to God.

Satan tempted man to sin, as he had caused angels to rebel, that he might thus secure co-operation in his warfare against Heaven. There was no dissension between himself and the fallen angels as regards their hatred of Christ; while on all other points there was discord, they were firmly united in opposing the authority of the Ruler of the universe. But when Satan heard the declaration that enmity could exist between himself and the woman, and between seed and her seed, he knew that his efforts to deprave man nature would be interrupted; that by some means it was to be enabled to resist his power.

Satan's enmity against the human race is kindled, because, through Christ, they are the objects of God's love and mercy. He desires to thwart the divine plan for man's redemption, to cast dishonor upon God, by defacing and defiling his handiwork; he would cause grief in Heaven, and fill the earth with woe and desolation. And he points to all this evil as the result of God's work in creating man.

Satan's agents are constantly working under his direction to establish his authority and build up his kingdom in opposition to the government of God. To this end they seek to deceive Christ's followers, and allure them from their allegiance. Like their leader, they misconstrue and pervert the Scriptures to accomplish their object. As Satan endeavored to cast reproach upon God, so do his agents seek to malign God's people. The spirit which put Christ to death moves the wicked to destroy his followers. All this is

The same enmity is manifested toward Christ's followers as was manifested toward their Master. Whoever sees the repulsive character of sin, and, in strength from above, resists temptation, will assuredly arouse the wrath of Satan and his subjects. Hatred of the pure principles of truth, and reproach and persecution of its advocates, will exist as long as sin and sinners remain. The followers of Christ and the servants of Satan cannot harmonize. The offense of the cross has not ceased. "All that will live godly in Christ Jesus shall suffer persecution."

It is the grace that Christ implants in the soul which creates in man enmity against Satan. Without this converting grace and renewing power, man would continue the captive of Satan, a servant ever ready to do his bidding. But the new principle in the soul creates conflict where hitherto had been peace. The power which Christ imparts, enables man to resist the tyrant and usurper. Whoever is seen to abhor sin instead of loving it, whoever resists and conquers those passions that have held sway within, displays the operation of a principle wholly from above.

The antagonism that exists between the spirit of Christ and the spirit of Satan was most strikingly displayed in the world's reception of Jesus. It was not so much because he appeared without worldly wealth, pomp, or grandeur, that the Jews were led to reject him. They saw that he possessed power which would more than compensate for the lack of these outward advantages. But the purity and holiness of Christ called forth against him the hatred of the ungodly. His life of self-denial and sinless devotion was a perpetual reproof to a proud, sensual people. It was this that evoked enmity against the Son of God. Satan and evil angels joined with evil men. All the energies of apostasy conspired against the champion of truth.

foreshadowed in that first prophecy, "I will put enmity between thee and the woman, and between thy seed and her seed." And this will continue to the close of time.

Satan summons all his forces, and throws his whole power into the combat. Why is it that he meets with no greater resistance? Why are the soldiers of Christ so sleepy and indifferent?—Because they have so little real connection with Christ; because they are so destitute of his Spirit. Sin is not to them repulsive and abhorrent, as it was to their Master. They do not meet it, as did Christ, with decisive and determined resistance. They do not realize the exceeding evil and malignity of sin, and they are blinded both to the character and the power of the prince of darkness. There is little enmity against Satan and his works, because there is so great ignorance concerning his power, and malice, and the vast extent of his warfare against Christ and his church. Multitudes are deluded here. They do not know that their enemy is a mighty general, who controls the minds of evil angels, and that with well-matured plans and skillful movements he is warring against Christ to prevent the salvation of souls. Among professed Christians, and even among ministers of the gospel, there is heard scarcely a reference to Satan, except perhaps an incidental mention in the pulpit. They overlook the evidences of his continual activity and success; they neglect the many warnings of his subtlety; they seem to ignore his very existence.

While men are ignorant of his devices, this vigilant foe is upon their track every moment. He is intruding his presence in every department of the household, in every street of our cities, in the churches, in the national councils, in the courts of justice, perplexing, deceiving, seducing, everywhere ruining the souls and bodies of men, women, and children, breaking up families, sowing hatred, emulation, strife, sedition, murder. And the Christian world seem to regard these things as though God had appointed them, and they must exist.

Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world. Ancient Israel were enticed into sin when they ventured into forbidden association with the heathen. In a similar manner are modern Israel led astray. "The god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is

By earnest prayer and dependence upon God, Solomon ignorant and uncultured.

enemy to the cause of Christ than are those who are his influence and example renders him a more dangerous in the hands of Satan. The insidious, deceptive character of ly regarded as an immoral act, is but a polished instrument pleasant manners who would not stoop to what is common-power for evil. Many a man of cultured intellect and but they must be consecrated to God, or they also are a would exert a powerful influence in favor of true religion; should grace the character of every Christian, for they Christ. Never was there a greater mistake. These qualities courtesy or refinement must, in some sense, pertain to opinion prevails with many that all which appears like from him, then they become a curse and a snare. The instead of bringing the soul nearer to God, they lead away when these are made to supply the place of piety, when, culture, considered in themselves, are gifts of God; but fear of God, or entitle men to his favor. Talent and ore, as if these qualities could atone for the absence of the possessors of talent and education are admired and hon-who are least suspected of being under his control. The The tempter often works most successfully through those ourselves under temptation, we shall fall sooner or later.

we may be sure that God will protect us; but if we place we are brought into trial, as was Daniel in the king's court, soon cease to fear their master. When in the way of duty who chooses to associate with the servants of Satan, will with sin will inevitably cause it to appear less repulsive. He the world; it never converts the world to Christ. Familiarity Conformity to worldly customs converts the church to they are becoming more and more blinded.

assimilating to the world in character, words, and actions, party is calculated to do them harm; and while all the time covering over their eyes. They cannot see that such com-himself from view, and stealthily draws his deceptive ing, they expose themselves to temptation. Satan conceals Christians choose the society of the ungodly and unbeliev-hatred of sin, and determined resistance against it. When tion to cherish and excuse it. In the renewed heart there is the unregenerate heart there is love of sin, and a disposi-not decided followers of Christ are servants of Satan. In the image of God, should shine unto them." All who are

obtained the wisdom which excited the wonder and admiration of the world. But when he turned from the Source of his strength, and went forward relying upon himself, he fell a prey to temptation. Then the marvelous powers bestowed on this wisest of kings, only rendered him a more effective agent of the adversary of souls.

While Satan is constantly seeking to blind their minds to the fact, let Christians never forget that they "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places." "The inspired warning is sounding down the centuries to our time: "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

From the days of Adam to our own time, our great enemy has been exercising his power to oppress and destroy. He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations.

Satan assailed Christ with his fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not defilement. The fact that Christ has conquered should inspire his followers with courage to fight manfully the battle against sin and Satan.

## AGENCY OF EVIL SPIRITS

THE CONNECTION OF THE VISIBLE WITH THE INVISIBLE WORLD; the ministration of angels of God, and the agency of evil spirits, are plainly revealed in the Scriptures, and inseparably interwoven with human history. There is a growing tendency to disbelief in the existence of evil spirits, while the holy angels that "minister for them who shall be heirs of salvation," are regarded by many as the spirits of the dead. But the Scriptures not only teach the existence of angels, both good and evil, but present unquestionable proof that these are not the disembodied spirits of dead men.

Before the creation of man, angels were in existence; for when the foundations of the earth were laid, "the morning stars sang together, and all the sons of God shouted for joy." After the fall of man, angels were sent to guard the tree of life, and this before a human being had died. Angels are in nature superior to men. For the psalmist says that man was made "a little lower than the angels."

We are informed in Scripture as to the number, and the power and glory, of the heavenly beings, of their connection with the government of God, and also of their relation to the work of redemption. "The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." And, says the prophet, "I heard the voice of many angels round about the throne." In the presence-chamber of the King of kings they wait—"angels that excel in strength," "ministers of his, that do his pleasure," "hearkening unto the voice of his word," "Ten thousand times ten thousand and thousands of thousands, were the heavenly messengers beheld by the prophet Daniel. The apostle Paul declared them "an innumerable company." As God's messengers they go forth, like "the appearance of a flash of lightning," so dazzling their glory, and so swift their flight. The angel that appeared at the Saviour's tomb, his countenance "like lightning, and his raiment white as snow," caused the keepers for fear of him to quake, and they "became as

Heb. 1:14.

Job 38:7.

Ps. 8:5.

Ps. 103:19-21; Rev. 5:11. Dan. 7:10; Heb. 12:22.

Eze. 1:14.

dead men." When Sennacherib, the haughty Assyrian, reproached and blasphemed God, and threatened Israel with destruction, "it came to pass that night, that the angel of the Lord went out, and smote in the camp of the Assyrians an hundred fourscore and five thousand." There were "cut off all the mighty men of valor, and the leaders and captains," from the army of Sennacherib. "So he returned with shame of face to his own land."

Angels are sent on missions of mercy to the children of God. To Abraham, with promises of blessing; to the gates of Sodom, to rescue righteous Lot from its fiery doom; to Elijah, as he was about to perish from weariness and hunger in the desert; to Elisha, with chariots and horses of fire surrounding the little town where he was shut in by his foes; to Daniel, while seeking divine wisdom in the court of a heathen king, or abandoned to become the lions' prey; to Peter, doomed to death in Herod's dungeon; to the prisoners at Philippi; to Paul and his companions in the night of tempest on the sea; to open the mind of Cornelius to receive the gospel; to dispatch Peter, with the message of salvation to the Gentile stranger,—thus holy angels have, in all ages, ministered to God's people.

A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said, "Dost thou fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?" The agency by which God protects his people is presented in the words of the psalmist, "The angel of the Lord encampeth round about them that fear him, and delivereth them." Said the Saviour, speaking of those that believe in him, "Take heed that ye despise not one of these little ones; for I say unto you, That in Heaven their angels do always behold the face of my Father." The angels appointed to minister to the children of God have at all times access to his presence. Thus God's people, exposed to the deceptive power and unsleeping malice of the prince of darkness, and in conflict with all the forces of evil, are assured of the unceasing guardianship of heavenly angels. Nor is such assurance given without need. If God has granted to his children promise of grace and protection, it is because there are

"Matt. 28:3, 4.  
Job 1:9, 10.

"Ps. 34:7.

"2 Kings 19:35; 2 Chron. 32:21.  
"Matt. 18:10.



mighty agencies of evil to be met,—agencies numerous, determined, and untiring, of whose malignity and power none can safely be ignorant or unheeding.

Evil spirits, in the beginning created sinless, were equal in nature, power, and glory with the holy beings that are now God's messengers. But fallen through sin, they are leagued together for the dishonor of God and the destruction of men. United with Satan in his rebellion, and with him cast out from Heaven, they have, through all succeeding ages, co-operated with him in his warfare against the divine authority. We are told in Scripture of their confederacy and government, of their various orders, of their intelligence and subtlety, and of their malicious designs against the peace and happiness of men.

Old-Testament history presents occasional mentions of their existence and agency; but it was during the time when Christ was upon the earth that evil spirits manifested their power in the most striking manner. Christ had come to enter upon the plan devised for man's redemption, and Satan determined to assert his right to control the world. He had succeeded in establishing idolatry in every part of the earth except the land of Palestine. To the only land that had not fully yielded to the tempter's sway, Christ came to shed upon the people the light of Heaven. Here two rival powers claimed supremacy. Jesus was stretching out his arms of love, inviting all who would to find pardon and peace in him. The hosts of darkness saw that they did not possess unlimited control, and they understood that if Christ's mission should be successful, their rule was soon to end. Satan raged like a chained lion, and defiantly exhibited his power over the bodies as well as the souls of men.

The fact that men have been possessed with demons, is clearly stated in the New Testament. The persons thus afflicted were not merely suffering with disease from natural causes. Christ had perfect understanding of that with which he was dealing, and he recognized the direct presence and agency of evil spirits.

A striking example of their number, power, and malignity, and also of the power and mercy of Christ, is given in the Scripture account of the healing of the demoniacs at Gadara. Those wretched maniacs, spurning all restraint, writing, foaming, raging, were filling the air with their cries, doing violence to themselves, and endangering all who should approach them. Their bleeding and disfigured

bodies and distracted minds presented a spectacle well-pleasing to the prince of darkness. One of the demons controlling the sufferers declared, "My name is Legion; for we are many."<sup>1</sup> In the Roman army a legion consisted of from three to five thousand men. Satan's hosts also are marshaled in companies, and the single company to which these demons belonged numbered no less than a legion.

At the command of Jesus, the evil spirits departed from their victims, leaving them calmly sitting at the Saviour's feet, subdued, intelligent, and gentle. But the demons were permitted to sweep a herd of swine into the sea; and to the dwellers of Gadara the loss of these outweighed the blessings which Christ had bestowed, and the divine Healer was entreated to depart. This was the result which Satan designed to secure. By casting the blame of their loss upon Jesus, he aroused the selfish fears of the people, and prevented them from listening to his words. Satan is constantly accusing Christians as the cause of loss, misfortune, and suffering, instead of allowing the reproach to fall where it belongs, upon himself and his agents.

But the purposes of Christ were not thwarted. He allowed the evil spirits to destroy the herd of swine as a rebuke to those Jews who were raising these unclean beasts for the sake of gain. Had not Christ restrained the demons, they would have plunged into the sea, not only the swine, but also their keepers and owners. The preservation of both the keepers and the owners was due alone to his power, mercifully exercised for their deliverance. Furthermore, this event was permitted to take place that the disciples might witness the cruel power of Satan upon both man and beast. The Saviour desired his followers to have a knowledge of the foe whom they were to meet, that they might not be deceived and overcome by his devices. It was also his will that the people of that region should behold his power to break the bondage of Satan and release his captives. And though Jesus himself departed, the men so marvelously delivered remained to declare the mercy of their Benefactor.

Other instances of a similar nature are recorded in the Scriptures. The daughter of the Syro-Phœnician woman was grievously vexed with a devil, whom Jesus cast out by his word.<sup>2</sup> One "possessed with a devil, blind, and dumb,"<sup>3</sup> a youth who had a dumb spirit, that oftentimes "cast him

<sup>1</sup>Mark. 5:9.<sup>2</sup>Mark 7:26-30.<sup>3</sup>Matt. 12:22.

into the fire, and into the waters, to destroy him," the maniac, who, tormented by "a spirit of an unclean devil," disturbed the Sabbath quiet of the synagogue at Capernaum, beholding his mighty power, "were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out."

Those possessed with devils are usually represented as being in a condition of great suffering; yet there were exceptions to this rule. For the sake of obtaining supernatural power, some welcomed the Satanic influence. These of course had no conflict with the demons. Of this class were those who possessed the spirit of divination,—Simon Magus, Elymas the sorcerer, and the damsel who followed Paul and Silas at Philippi.

None are in greater danger from the influence of evil spirits than are those who, notwithstanding the direct and ample testimony of the Scriptures, deny the existence and agency of the devil and his angels. So long as we are ignorant of their wiles, they have almost inconceivable advantage; many give heed to their suggestions while they suppose themselves to be following the dictates of their own wisdom. This is why, as we approach the close of time, when Satan is to work with greatest power to deceive and destroy, he spreads everywhere the belief that he does not exist. It is his policy to conceal himself and his manner of working.

There is nothing that the great deceiver fears so much as that we shall become acquainted with his devices. The better to disguise his real character and purposes, he has caused himself to be so represented as to excite no stronger emotion than ridicule or contempt. He is well pleased to be painted as a ludicrous or loathsome object, misshapen, half animal and half human. He is pleased to hear his name used in sport and mockery by those who think themselves intelligent and well-informed.

It is because he has masked himself with consummate skill that the question is so widely asked, "Does such a being really exist?" It is an evidence of his success that theories giving the lie to the plainest testimony of the Scriptures are so generally received in the religious world. And it is because Satan can most readily control the minds of those who are unconscious of his influence that the

Word of God gives us so many examples of his malignant work, unveiling before us his secret forces, and thus placing us on our guard against his assaults.

The power and malice of Satan and his host might justly alarm us, were it not that we may find shelter and deliverance in the superior power of our Redeemer. We carefully secure our houses with bolts and locks to protect our property and our lives from evil men; but we seldom think of the evil angels who are constantly seeking access to us, and against whose attacks we have, in our own strength, no method of defense. If permitted, they can distract our minds, disorder, torment our bodies, destroy our possessions and our lives. Their only delight is in misery and destruction. Fearful is the condition of those who resist the divine claims, and yield to Satan's temptations, until God gives them up to the control of evil spirits. But those who follow Christ are ever safe under his watchcare. Angels that excel in strength are sent from Heaven to protect them. The wicked one cannot break through the guard which God has stationed about his people.

## SNARES OF SATAN

THE GREAT CONTROVERSY BETWEEN Christ and Satan, that has been carried forward for nearly six thousand years, is soon to close; and the wicked one redoubles his efforts to defeat the work of Christ in man's behalf, and to fasten souls in his snares. To hold the people in darkness and impenitence till the Saviour's mediation is ended, and there is no longer a sacrifice for sin, is the object which he seeks to accomplish.

When there is no special effort made to resist his power, when indifference prevails in the church and the world, Satan is not concerned; for he is in no danger of losing those whom he is leading captive at his will. But when the attention is called to eternal things, and souls are inquiring, "What must I do to be saved?" he is on the ground, seeking to match his power against the power of Christ, and to counteract the influence of the Holy Spirit.

The Scriptures declare that upon one occasion, when the angels of God came to present themselves before the Lord, Satan came also among them,<sup>1</sup> not to bow before the Eternal King, but to further his own malicious designs against the righteous. With the same object he is in attendance when men assemble for the worship of God. Though hidden from sight, he is working with all diligence to control the minds of the worshippers. Like a skillful general, he lays his plans beforehand. As he sees the messenger of God searching the Scriptures, he takes note of the subject to be presented to the people. Then he employs all his cunning and shrewdness to so control circumstances that the message may not reach those whom he is deceiving on that very point. The one who most needs the warning will be urged into some business transaction which requires his presence, or will by some other means be prevented from hearing the words that might prove to him a savor of life unto life.

Again, Satan sees the Lord's servants burdened because of the spiritual darkness that enshrouds the people. He hears their earnest prayers for divine grace and power to break the spell of indifference, carelessness, and indolence.

Then with renewed zeal he plies his arts. He tempts men to the indulgence of appetite or to some other form of self-gratification, and thus benumbs their sensibilities, so that they fail to hear the very things which they most need to learn.

Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures will be overcome by his attacks. Therefore he invents every possible device to engross the mind. There has ever been a class professing godliness, who, instead of following on to know the truth, make it their religion to seek some fault of character or error of faith in those with whom they do not agree. Such are Satan's right-hand helpers. Accusers of the brethren are not few; and they are always active when God is at work, and his servants are rendering him true homage. They will put a false coloring upon the words and acts of those who love and obey the truth. They will represent the most earnest, zealous, self-denying servants of Christ as deceived or deceivers. It is their work to misrepresent the motives of every true and noble deed, to circulate insinuations, and arouse suspicion in the minds of the inexperienced. In every conceivable manner they will seek to cause that which is pure and righteous to be regarded as foul and deceptive.

But none need be deceived concerning them. It may be easily seen whose children they are, whose example they follow, and whose work they do. "Ye shall know them by their fruits." Their course resembles that of Satan, the

envynommed slanderer, "the accuser of our brethren." The great deceiver has many agents ready to present any and every kind of error to ensnare souls,—heresies prepared to suit the varied tastes and capacities of those whom he would ruin. It is his plan to bring into the church unsincere, unregenerate elements that will encourage doubt and unbelief, and hinder all who desire to see the work of God advance, and to advance with it. Many who have no real faith in God or in his Word, assent to some principles of truth, and pass as Christians; and thus they are enabled to introduce their errors as scriptural doctrines.

The position that it is of no consequence what men believe, is one of Satan's most successful deceptions. He knows that the truth, received in the love of it, sanctifies the soul of the receiver; therefore he is constantly seeking

to substitute false theories, fables, another gospel. From the beginning, the servants of God have contended against false teachers, not merely as vicious men, but as incultors of falsehoods that were fatal to the soul. Elijah, Jeremiah, Paul, firmly and fearlessly opposed those who were turning men from the Word of God. That liberality which regards a correct religious faith as unimportant, found no favor with these holy defenders of the truth.

The vague and fanciful interpretations of Scripture, and the many conflicting theories concerning religious faith, that are found in the Christian world, are the work of our great adversary to so confuse minds that they shall not discern the truth. And the discord and division which exist among the churches of Christendom are in a great measure due to the prevailing custom of wresting the Scriptures to support a favorite theory. Instead of carefully studying God's Word with humility of heart to obtain a knowledge of his will, many seek only to discover something odd or original.

In order to sustain erroneous doctrines or unchristian practices, some will seize upon passages of Scripture separated from the context, perhaps quoting half of a single verse as proving their point, when the remaining portion would show the meaning to be quite the opposite. With the cunning of the serpent, they entrench themselves behind disconnected utterances construed to suit their carnal desires. Thus do many willfully pervert the Word of God. Others, who have an active imagination, seize upon the figures and symbols of Holy Writ, interpret to suit their fancy, with little regard to the testimony of Scripture as its own interpreter, and then they present their vagaries as the teachings of the Bible.

Whenever the study of the Scriptures is entered upon without a prayerful, humble, teachable spirit, the plainest and simplest as well as the most difficult passages will be wrested from their true meaning. The papal leaders select such portions of Scripture as best serve their purpose, interpret to suit themselves, and then present these to the people, while they deny them the privilege of studying the Bible, and understanding its sacred truths for themselves. The whole Bible should be given to the people just as it reads. It would be better for them not to have Bible instruction at all than to have the teaching of the Scriptures thus grossly misrepresented.

The Bible was designed to be a guide to all who wish to

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ages. If men would but search and understand what God has made known of himself and his purposes, they would obtain such a view of the glory, majesty, and power of Jehovah, that they would realize their own littleness, and would be content with that which has been revealed for themselves and their children.

It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which he does not intend that we shall understand. It was thus that Lucifer lost his place in Heaven. He became dissatisfied because all the secrets of God's purposes were not confided to him, and he entirely disregarded that which was revealed concerning his own work in the lofty position assigned him. By arousing the same discontent in the angels under his command, he caused their fall. Now he seeks to imbué the minds of men with the same spirit, and to lead them also to disregard the direct commands of God.

Those who are unwilling to accept the plain, cutting truths of the Bible, are continually seeking for pleasing fables that will quiet the conscience. The less spiritual, self-denying, and humiliating the doctrines presented, the greater the favor with which they are received. These persons degrade the intellectual powers to serve their carnal desires. Too wise in their own conceit to search the Scriptures with contrition of soul and earnest prayer for divine guidance, they have no shield from delusion. Satan is ready to supply the heart's desire, and he palms off his deceptions in the place of truth. It was thus that the papacy gained its power over the minds of men; and by rejection of the truth because it involves a cross, Protestants are following the same path. All who neglect the Word of God to study convenience and policy, that they may not be at variance with the world, will be left to receive damnable heresy for religious truth. Every conceivable form of error will be accepted by those who willfully reject the truth. He who looks with horror upon one deception will readily receive another. The apostle Paul, speaking of a class who "received not the love of the truth, that they might be saved," declares, "For this cause God shall send them strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness." With such a warning before

become acquainted with the will of their Maker. God gave to men the sure word of prophecy; angels and even Christ himself came to make known to Daniel and John the things that must shortly come to pass. Those important matters that concern our salvation were not left involved in mystery. They were not revealed in such a way as to perplex and mislead the honest seeker after truth. Said the Lord by the prophet Habakkuk, "Write the vision, and make it plain, . . . that he may run that readeth it." The Word of God is plain to all who study it with a prayerful heart. Every truly honest soul will come to the light of truth. "Light is sown for the righteous." And no church can advance in holiness unless its members are earnestly seeking for truth as for hid treasure.

By the cry, Liberalism, men are blinded to the devices of their adversary, while he is all the time working steadily for the accomplishment of his object. As he succeeds in supplanting the Bible by human speculations, the law of God is set aside, and the churches are under the bondage of sin while they claim to be free.

To many, scientific research has become a curse. God has permitted a flood of light to be poured upon the world in discoveries in science and art; but even the greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to investigate the relations of science and revelation.

Human knowledge of both material and spiritual things is partial and imperfect; therefore many are unable to harmonize their views of science with Scripture statements. Many accept mere theories and speculations as scientific facts, and they think that God's Word is to be tested by the teachings of "science falsely so called." The Creator and his works are beyond their comprehension; and because they cannot explain these by natural laws, Bible history is regarded as unreliable. Those who doubt the reliability of the records of the Old and New Testaments too often go a step farther, and doubt the existence of God, and attribute infinite power to nature. Having let go their anchor, they are left to beat about upon the rocks of infidelity.

Thus many get from the faith, and are seduced by the devil. Men have endeavored to be wiser than their Creator; human philosophy has attempted to search out and explain mysteries which will never be revealed, through the eternal

ages. If men would but search and understand what God has made known of himself and his purposes, they would obtain such a view of the glory, majesty, and power of Jehovah, that they would realize their own littleness, and would be content with that which has been revealed for themselves and their children.

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it behooves us to be on our guard as to what doctrines

we receive. Among the most successful agencies of the great de-  
 struction are the delusive teachings and lying wonders of  
 spiritualism. Disguised as an angel of light, he spreads his  
 where least suspected. If men would but study the  
 work of God with earnest prayer that they might under-  
 stand it, they would not be left in darkness or receive false  
 trines. But as they reject the truth, they fall a prey to

apostasy.  
 another dangerous error, is the doctrine that denies the  
 deity of Christ, claiming that he had no existence before  
 advent to his world. This theory is received with favor  
 a large class who profess to believe the Bible; yet it  
 directly contradicts the plainest statements of our Saviour  
 concerning his relationship with the Father, his divine  
 character, and his pre-existence. It cannot be entertained  
 about the most unwarranted wresting of the Scriptures. It  
 only lowers man's conceptions of the work of redemp-  
 tion, but undermines faith in the Bible as a revelation from  
 God. While this renders it the more dangerous, it makes it  
 so harder to meet. If men reject the testimony of the  
 inspired Scriptures concerning the divinity of Christ, it is in-  
 evitable to argue the point with them; for no argument,  
 however conclusive, could convince them. "The natural  
 man receiveth not the things of the Spirit of God; for they  
 are foolishness unto him; neither can he know them,  
 because they are spiritually discerned." None who hold  
 this error can have a true conception of the character or  
 mission of Christ, or of the great plan of God for  
 man's redemption.

Still another subtle and mischievous error is the fast-  
 eading belief that Satan has no existence as a personal  
 being; that the name is used in Scripture merely to repre-  
 sent men's evil thoughts and desires.

The teaching so widely echoed from popular pulpits, that  
 the second advent of Christ is his coming to each individ-  
 ual at death, is a device to divert the minds of men from  
 his personal coming in the clouds of heaven. For years  
 Satan has thus been saying, "Behold, he is in the secret  
 chambers;" and many souls have been lost by accepting  
 this deception.

Again, worldly wisdom teaches that prayer is not essen-

And this is the object which Satan seeks to accomplish. There is nothing that he desires more than to destroy confidence in God and in his Word. Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks. It is becoming fashionable to doubt. There is a large class by whom the Word of God is looked upon with distrust for the same reason as was its Author—because it reproves and condemns sin. Those who are unwilling to obey its requirements endeavor to overthrow its authority. They read the Bible, or listen to its teachings as presented from the sacred desk, merely to find fault with the Scriptures or with the sermon. Not a few become infidels in order to justify or excuse themselves in neglect of duty. Others adopt skeptical principles from pride and indolence. Too ease-loving to distinguish themselves by accomplishing anything worthy of honor, which requires effort and self-denial, they aim to secure a reputation for superior wisdom

he refuses to receive it as the Word of God. And since these are represented as the teaching of the Bible, which outrage his sense of justice, mercy, and benevolence; the Scriptures. It is impossible for him to accept doctrines to skepticism, who might otherwise have been a believer in the errors of popular theology have driven many a soul of the principles of truth, until they become actual infidels. The majority continue to set aside one after another who venture to do this stop with the rejection of a single ing one of the landmarks fixed by the Word of God. Few dom. It is impossible to estimate the evil results of removing ideas that are obtaining among the churches of Christendom. Innumerable are the erroneous doctrines and fanciful that which he would not bestow did we not thus ask.

God's plan to grant us, in answer to the prayer of faith, natural co-operates with the supernatural. It is a part of prayer of faith as when he walked visibly among men. The our lives to-day, and he is as willing to listen to the by Christ and his apostles? The same compassionate Savior the testimony of the Scriptures. Were not miracles wrought could exclude divine freedom. Such teaching is opposed to bound by his own laws; as if the operation of divine laws nothing contrary to these laws. Thus they represent God as they, is governed by fixed laws, and God himself does and that miracles have no existence. The universe, say to prayer; that this would be a violation of law, a miracle, tial. Men of science claim that there can be no real answer

by criticizing the Bible. There is much which the finite mind, unenlightened by divine wisdom, is powerless to comprehend; and thus they find occasion to criticize. There are many who seem to feel that it is a virtue to stand on the side of unbelief, skepticism, and infidelity. But underneath an appearance of candor, it will be found that such persons are actuated by self-confidence and pride. Many delight in finding something in the Scriptures to puzzle the minds of others. Some at first criticize and reason on the wrong side, from a mere love of controversy. They do not realize that they are thus entangling themselves in the snare of the fowler. But having openly expressed unbelief, they feel that they must maintain their position. Thus they unite with the ungodly, and close to themselves the gates of Paradise.

God has given in his Word sufficient evidence of its divine character. The great truths which concern our redemption are clearly presented. By the aid of the Holy Spirit, which is promised to all who seek it in sincerity, every man may understand these truths for himself. God has granted to men a strong foundation upon which to rest their faith.

Yet the finite minds of men are inadequate fully to comprehend the plans and purposes of the Infinite One. We can never by searching find out God. We must not . . . pt to lift with presumptuous hand the curtain behind which he veils his majesty. The apostle exclaims, "How unsearchable are his judgments, and his ways past finding out!" We can so far comprehend his dealings with us, and the motives by which he is actuated, that we may discern boundless love and mercy united to infinite power. Our Father in Heaven orders everything in wisdom and righteousness, and we are not to be dissatisfied and distrustful, but to bow in reverent submission. He will reveal to us as much of his purposes as it is for our good to know, and beyond that we must trust the Hand that is omnipotent, the Heart that is full of love.

While God has given ample evidence for faith, he will never remove all excuse for unbelief. All who look for looks to hang their doubts upon, will find them. And those who refuse to accept and obey God's Word until every objection has been removed, and there is no longer an opportunity for doubt, will never come to the light.

The followers of Christ know little of the plots which Satan and his hosts are forming against them. But He who sitteth in the heavens will overrule all these devices for the accomplishment of his deep designs. The Lord permits his people to be subjected to the fiery ordeal of temptation

shall know of the doctrine.” “Seek, and ye shall find.” “If any man will do His will, he And upon the authority of the Son of God it is declared Spirit of truth has been sent, to guide men into all truth which every man that cometh into the world.” “Th know the truth. Christ is the truth, and the ‘light which power one soul who honestly desires, at whatever cost, by the truth; but it is impossible for him to hold under him who desire to shun the self-denial and sacrifice demanded truth that it deceives those who are willing to be deceived Satan can present a counterfeit so closely resembling th of which they are now in doubt.

and they will be enabled to understand and perform those duty which has been made plain to their understanding them, and they will receive greater light. Let them do even let them give heed to the light which already shines upon and caviling concerning that which they do not understand desire to be freed from doubts. Instead of questioning There is but one course for those to pursue who honestly of which they are now in doubt.

unfailing harvest.

are sowing seeds of doubt and skepticism that will yield at will appear as a never-ceasing witness against them. They under the chilling shadow. The life-work of these persons from other plants, and causing them to droop and die dark branches far and wide, shutting away the sunlight from him. They are unproductive trees, that spread their instead of drawing others to Christ, tends to repel them ance of his grace, are dishonoring him; and their influence, But those doubt God's promises, and distrust the assur- becoming more confirmed.

to question and cavil, they will find their doubts constantly God has given to sustain their faith, will permit themselves and if men, instead of dwelling upon the evidences which determined effort. Unbelief strengthens as it is encouraged; cherished. No man can become strong in faith without a inspired by the Holy Spirit, and it will flourish only as it is newed heart, which is at enmity with him. But faith is Distrust of God is the natural outgrowth of the unre-

not because he takes pleasure in their distress and affliction, but because this process is essential to their final victory. He could not, consistently with his own glory, shield them from temptation; for the very object of the trial is to prepare them to resist all the allurements of evil. Neither wicked men nor devils can hinder the work of God or shut out his presence from his people, if they will, with subdued, contrite hearts, confess and put away their sins, and in faith claim his promises. Every temptation, every opposing influence, whether open or secret, may be successfully resisted, "not by might, nor by power, but by my Spirit, saith the Lord of hosts."

"The eyes of the Lord are over the righteous, and his ears are open unto their prayers. . . . And who is he that will harm you, if ye be followers of that which is good?" When Balaam, allured by the promise of rich rewards, practiced enchantments against Israel, and by sacrifices to the Lord, sought to invoke a curse upon his people, the Spirit of God forbade the evil which he longed to pronounce, and Balaam was forced to exclaim, "How shall I curse, whom Gad hath not cursed? or how shall I defy, whom the Lord hath not defied?" "Let me die the death of the righteous, and let my last end be like his!" When sacrifice had again been offered, the ungodly prophet declared: "Behold, I have received commandment to bless; and he hath blessed; and I cannot reverse it. He hath not held iniquity in Jacob, neither hath he seen perverseness in Israel; the Lord his God is with him, and the shout of a King is among them." "Surely there is no enchantment against Jacob, neither is there any divination against Israel. According to this time it shall be said of Jacob and of Israel. What hath God wrought!" Yet a third altar was erected, and again Balaam essayed to secure a curse. But from the unwilling lips of the prophet, the Spirit of God declared the prosperity of his chosen, and rebuked the folly and malice of their foes: "Blessed is he that blesseth thee, and cursed is he that curseth thee."

The people of Israel were at this time loyal to God; and so long as they continued in obedience to his law, no power in earth or hell could prevail against them. But the curse which Balaam had not been permitted to pronounce against God's people, he finally succeeded in bringing upon them

"Zech. 4:6.

"Num. 23:8, 10, 20, 21, 23; 24:9.

"1 Pet. 3:12, 13.



by seducing them into sin. When they transgressed God's commandments, then they separated themselves from him, and they were left to feel the power of the destroyer. Satan is well aware that the weakest soul who abides in Christ is more than a match for the hosts of darkness, and that, should he reveal himself openly, he would be met and resisted. Therefore he seeks to draw away the soldiers of the cross from their strong fortification, while he lies in ambush with his forces, ready to destroy all who venture upon his ground. Only in humble reliance upon God, and obedience to all his commandments, can we be secure. No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand his Word. Here are revealed the wiles of the tempter, and the means by which he may be successfully resisted. Satan is an expert in quoting Scripture, placing his own interpretation upon passages by which he hopes to cause us to stumble. We should study the Bible with humility of heart, never losing sight of our dependence upon God. While we must constantly guard against the devices of Satan, we should pray in faith continually, "Lead us not into temptation."

## THE FIRST GREAT DECEPTION

WITH THE EARLIEST HISTORY of man, Satan began his efforts to deceive our race. He who had incited rebellion in Heaven desired to bring the inhabitants of the earth to unite with him in his warfare against the government of God. Adam and Eve had been perfectly happy in obedience to the law of God, and this fact was a constant testimony against the claim which Satan had urged in Heaven, that God's law was oppressive, and opposed to the good of his creatures. And, furthermore, Satan's envy was excited as he looked upon the beautiful home prepared for the sinless pair. He determined to cause their fall, that, having separated them from God, and brought them under his own power, he might gain possession of the earth, and here establish his kingdom, in opposition to the Most High.

Had Satan revealed himself in his real character, he would have been repulsed at once, for Adam and Eve had been warned against this dangerous foe; but he worked in the dark, concealing his purpose, that he might more effectually accomplish his object. Employing as his medium the serpent, then a creature of fascinating appearance, he addressed himself to Eve, "Hath God said, Ye shall not eat of every tree of the garden?" Had Eve refrained from entering into argument with the tempter, she would have been safe; but she ventured to parley with him, and fell a victim to his wiles. It is thus that many are still overcome. They doubt and argue concerning the requirements of God, and instead of obeying the divine commands, they accept human theories, which but disguise the devices of Satan.

"The woman said unto the serpent, We may eat of the fruit of the trees of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." He declared that they would become like God, possessing greater wisdom than before, and being capable of a higher state of existence. Eve yielded to

Gen. 3:1.

Gen. 3:2-5.

temptation; and through her influence, Adam was led into sin. They accepted the words of the serpent, that God did not mean what he said; they distrusted their Creator, and imagined that he was restricting their liberty, and that they might obtain great wisdom and exaltation by transgressing his law.

But what did Adam, after his sin, find to be the meaning of the words, "In the day that thou eatest thereof thou shalt surely die?" Did he find them to mean, as Satan had led him to believe, that he was to be ushered into a more exalted state of existence? Then indeed there was great good to be gained by transgression, and Satan was proved to be a benefactor of the race. But Adam did not find this to be the meaning of the divine sentence. God declared that as a penalty for his sin, man should return to the ground whence he was taken: "Dust thou art, and unto dust shalt thou return." The words of Satan, "Your eyes shall be opened," proved to be true in this sense only: After Adam and Eve had disobeyed God, their eyes were opened to discern their folly; they did know evil, and they tasted the bitter fruit of transgression.

In the midst of Eden grew the tree of life, whose fruit had the power of perpetuating life. Had Adam remained obedient to God, he would have continued to enjoy free access to this tree, and would have lived forever. But when he sinned, he was cut off from partaking of the tree of life, and he became subject to death. The divine sentence, "Dust thou art, and unto dust shalt thou return," points to the utter extinction of life.

Immortality, promised to man on condition of obedience, had been forfeited by transgression. Adam could not transmit to his posterity that which he did not possess; and there could have been no hope for the fallen race, had not God, by the sacrifice of his Son, brought immortality within their reach. While "death passed upon all men, for that all have sinned," Christ "hath brought life and immortality to light through the gospel." And only through Christ can the Son hath everlasting life; and he that believeth on the Son shall not see life." Every man may come in possession of this priceless blessing if he will comply with the conditions. All "who by patient continuance in well-doing

Gen. 3:19.  
John 3:36.

Rom. 5:12; 2 Tim. 1:10.

seek for glory and honor and immortality," will receive eternal life."

The only one who promised Adam life in disobedience was the great deceiver. And the declaration of the serpent to Eve in Eden,—"Ye shall not surely die,"—was the first sermon ever preached upon the immortality of the soul. Yet this declaration, resting solely upon the authority of Satan, is echoed from the pulpits of Christendom, and is received by the majority of mankind as readily as it was received by our first parents. The divine sentence, "The soul that sinneth, it shall die," is made to mean, "The soul that sinneth, it shall not die, but live eternally. We cannot but wonder at the strange intonation which renders men so credulous concerning the words of Satan, and so unbelieving in regard to the words of God.

Had man, after his fall, been allowed free access to the tree of life, he would have lived forever, and thus sin would have been immortalized. But cherubim and a flaming sword kept "the way of the tree of life," and not one of the family of Adam has been permitted to pass that barrier and partake of the life-giving fruit. Therefore there is not an immortal sinner.

But after the fall, Satan bade his angels make a special effort to inculcate the belief in man's natural immortality; and having induced the people to receive this error, they were to lead them on to conclude that the sinner would live in eternal misery. Now the prince of darkness, working through his agents, represents God as a revengeful tyrant, declaring that he plunges into hell all those who do not ease him, and causes them ever to feel his wrath; and at while they suffer unutterable anguish, and writhe in eternal flames, their Creator looks down upon them with satisfaction.

Thus the arch-fiend clothes with his own attributes the Creator and Benefactor of mankind. Cruelty is Satanic. God is love; and all that he created was pure, holy, and lovely, until sin was brought in by the first great rebel. Man himself is the enemy who tempts man to sin, and when he destroys him if he can; and when he has made sure of a victim, then he exults in the ruin he has wrought. If admitted, he would sweep the entire race into his net. ere it not for the interposition of divine power, not one son or daughter of Adam would escape.

Rom. 2:7.

Eze. 18:20.

1 Gen. 3:24.

He is seeking to overcome men to-day, as he overcame our first parents, by shaking their confidence in their Creator, and leading them to doubt the wisdom of his government and the justice of his laws. Satan and his emissaries represent God as even worse than themselves, in order to justify their own malignity and rebellion. The great deceiver endeavors to shift his own horrible cruelty of character upon our heavenly Father, that he may cause himself to appear as one greatly wronged by his expulsion from Heaven because he would not submit to so unjust a governor. He presents before the world the liberty which they may enjoy under his mild sway, in contrast with the bondage imposed by the stern decrees of Jehovah. Thus he succeeds in luring souls away from their allegiance to God. How repugnant to every emotion of love and mercy, and even to our sense of justice, is the doctrine that the wicked dead are tormented with fire and brimstone in an eternally burning hell; that for the sins of a brief, earthly life they are to suffer torture as long as God shall live. Yet this doctrine has been widely taught, and is still embodied in many of the creeds of Christendom. Said a learned doctor of divinity: "The sight of hell-torments will exalt the happiness of the saints forever. When they see others who are of the same nature and born under the same circumstances, plunged in such misery, and they so distinguished, it will make them sensible of how happy they are." Another used these words: "While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of these miserable objects, will say, Amen, Alleluia! praise ye the Lord!"

Where, in the pages of God's Word, is such teaching to be found? Will the redeemed in Heaven be lost to all emotions of pity and compassion, and even to feelings of common humanity? Are these to be exchanged for the indifference of the stoic, or the cruelty of the savage?—No, no; such is not the teaching of the Book of God. Those who present the views expressed in the passages given above may be learned and even honest men, but are deluded by the sophistry of Satan. He leads men to misconstrue strong expressions of Scripture, and to use language the coloring of bitterness and hatred. It is not pertains to himself, but not to our Creator. I have no pleasure in the Lord God, I have no pleasure in the Lord God.

wicked; but that the wicked turn from his way and live; turn ye, turn ye from your evil ways; for why will ye die?"

What would be gained to God should we admit that he delights in witnessing unceasing tortures; that he is regaled with the groans and shrieks and imprecations of the suffering creatures whom he holds in the flames of hell? Can these horrid sounds be music in the ear of Infinite Love? It is urged that the infliction of endless misery upon the wicked would show God's hatred of sin as an evil which is ruinous to the peace and order of the universe. Oh, dreadful blasphemy! As if God's hatred of sin is the reason why he perpetuates sin. For, according to the teachings of these theologians, continued torture without hope of mercy maddens its wretched victims, and as they pour out their rage in curses and blasphemy, they are forever augmenting their load of guilt. God's glory is not enhanced by thus perpetuating continually increasing sin through ceaseless ages.

It is beyond the power of the human mind to estimate the evil which has been wrought by the heresy of eternal torment. The religion of the Bible, full of love and goodness, and abounding in compassion, is darkened by superstition and clothed with terror. When we consider in what colors Satan has painted the character of God, can we wonder that our merciful Creator is feared, dreaded, and even hated? The appalling views of God which have spread over the world from the teachings of the pulpit have made thousands, yes, millions, of skeptics and infidels.

The theory of eternal torment is one of the false doctrines that constitute the wine of the abominations of Babylon, of which she makes all nations drink." That ministers of Christ should have accepted this heresy and proclaimed it from the sacred desk, is indeed a mystery. They received it from Rome, as they received the false sabbath. True, it has been taught by great and good men; but the light on this subject had not come to them as it has come to us. They were responsible only for the light which shone in their time; we are accountable for that which shines in our day. If we turn from the testimony of God's Word, and accept false doctrines because our fathers taught them, we fall under the condemnation pronounced

upon Babylon; we are drinking of the wine of her abominations.

A large class to whom the doctrine of eternal torment is revolting, are driven to the opposite error. They see that the Scriptures represent God as a being of love, and compassion, and they cannot believe that he will consign his creatures to the fires of an eternally burning hell. But, holding that the soul is naturally immortal, they see no alternative but to conclude that all mankind will finally be saved. Many regard the threatenings of the Bible as designed merely to frighten men into obedience, and not to be literally fulfilled. Thus the sinner can live in selfish pleasure, disregarding the requirements of God, and yet expect to be finally received into his favor. Such a doctrine, presuming upon God's mercy, but ignoring his justice, pleases the carnal heart, and emboldens the wicked in their iniquity.

To show how believers in universal salvation wrest the Scriptures to sustain their soul-destroying dogmas, it is needful only to cite their own utterances. At the funeral of an irreligious young man, who had been killed instantly by an accident, a Universalist minister selected as his text the Scripture statement concerning David, "He was comforted concerning Amnon, seeing he was dead."

"I am frequently asked," said the speaker, "what will be the fate of those who leave the world in sin, die, perhaps, in a state of inebriation, die with the scarlet stains of crime unwashed from their robes, or die as this young man died, having never made a profession or enjoyed an experience of religion. We are content with the Scriptures; their answer shall solve the awful problem. Amnon was exceedingly sinful; he was unrepentant, he was made drunk, and while drunk was killed. David was a prophet of God; he must have known whether it would be ill or well for Amnon in the world to come. What were the expressions of his heart?—"The soul of King David longed to go forth unto Absalom; for he was comforted concerning Amnon, seeing he was dead;"

"And what is the inference to be deduced from this language? Is it not that endless suffering formed no part of his religious belief?—So we conceive; and here we discover a triumphant argument in support of the more pleasing, more enlightened, more benevolent hypothesis of ultimate

universal purity and peace. He was comforted, seeing his son was dead. And why so?—Because by the eye of prophecy he could look forward into the glorious future, and see that son far removed from all temptations, released from the bondage and purified from the corruptions of sin, and after being made sufficiently holy and enlightened, admitted to the assembly of ascended and rejoicing spirits. His only comfort was, that in being removed from the present state of sin and suffering, his beloved son had gone where the loftiest breathings of the Holy Spirit would be shed upon his darkened soul; where his mind would be unfolded to the wisdom of Heaven and the sweet raptures of immortal love, and thus prepared with a sanctified nature to enjoy the rest and society of the heavenly inheritance.

"In these thoughts we would be understood to believe that the salvation of Heaven depends upon nothing which we can do in this life; neither upon a present change of heart, nor upon present belief, or a present profession of religion."

Thus does the professed minister of Christ reiterate the falsehood uttered by the serpent in Eden,—"Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods." He declares that the vilest of sinners,—the murderer, the thief, and the adulterer,—will after death be prepared to enter into immortal bliss.

And from what does this perverter of the Scriptures draw his conclusions?—From a single sentence expressing David's submission to the dispensation of Providence. His soul "longed to go forth unto Absalom; for he was comforted concerning Amnon, seeing he was dead." The poignancy of his grief having been softened by time, his thoughts turned from the dead to the living son, self-banished through fear of the just punishment of his crime. And this is the evidence that the incestuous, drunken Amnon was at death immediately transported to the abodes of bliss, there to be purified and prepared for the companionship of sinless angels! A pleasing fable indeed, well suited to gratify the carnal heart! This is Satan's own doctrine, and it does his work effectually. Should we be surprised that, with such instruction, wickedness abounds? The course pursued by this one false teacher illustrates that of many others. A few words of Scripture are separated from the context, which would, in many cases, show



their meaning to be exactly opposite to the interpretation put upon them; and such disjointed passages are perverted and used in proof of doctrines that have no foundation in the Word of God. The testimony cited as evidence that the drunken Ammon is in Heaven, is a mere inference, directly contradicted by the plain and positive statement of the scriptures, that no drunkard shall inherit the kingdom of God. It is thus that doubters, unbelievers, and skeptics turn the truth into a lie. And multitudes have been deceived by their sophistry, and rocked to sleep in the cradle of carnal security.

If it were true that the souls of all men passed directly to Heaven at the hour of dissolution, then we might well covet death rather than life. Many have been led by this belief to put an end to their existence. When overwhelmed with trouble, perplexity, and disappointment, it seems an easy thing to break the brittle thread of life, and soar away into the bliss of the eternal world.

God has given in his Word decisive evidence that he will punish the transgressors of his law. Those who flatter themselves that he is too merciful to execute justice upon the sinner, have only to look to the cross of Calvary. The death of the spotless Son of God testifies that "the wages of sin is death," that every violation of God's law must receive its just retribution. Christ the sinless became sin for man. He bore the guilt of transgression, and the hiding of his Father's face, until his heart was broken and his life crushed out. All this sacrifice was made that sinners might be redeemed. In no other way could man be freed from the penalty of sin. And every soul that refuses to become a partaker of the atonement provided at such a cost, must bear, in his own person, the guilt and punishment of transgression.

Let us consider what the Bible teaches further concerning the ungodly and unrepentant, whom the Universalist places in Heaven as holy, happy angels.

"I will give unto him that is athirst of the fountain of the water of life freely."<sup>1</sup> This promise is only to those that thirst. None but those who feel their need of the water of life, and seek it at the loss of all things else, will be supplied. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son."<sup>2</sup> Here, also,

<sup>1</sup> 1 Cor. 6:10.

<sup>2</sup> Rev. 21:6.

conditions are specified. In order to inherit all things, we must resist and overcome sin.

The Lord declares by the prophet Isaiah, "Say ye to the righteous, that it shall be well with him." "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." "Though a sinner do evil a hundred times," says the wise man, "and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him; but it shall not be well with the wicked." And Paul testifies that the sinner is treasuring up unto himself "wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds;" "tribulation and anguish upon every soul of man that doeth evil."

"No fornicator, nor uncleanness person, nor covetous man, which is an idolater, hath any inheritance in the kingdom of Christ and God." "Follow peace with all men, and holiness, without which no man shall see the Lord." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie."

God has given to men a declaration of his character, and of his method of dealing with sin. "The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." "All the wicked will he destroy." "The transgressors shall be destroyed together; the end of the wicked shall be cut off." The power and authority of the divine government will be employed to put down rebellion; yet all the manifestations of retributive justice will be perfectly consistent with the character of God as a merciful, long-suffering, benevolent being.

God does not force the will or judgment of any. He takes no pleasure in a slavish obedience. He desires that the creatures of his hands shall love him because he is worthy of love. He would have them obey him because they have an intelligent appreciation of his wisdom, justice, and benevolence. And all who have a just conception of these

<sup>17</sup>Tsa. 3: 10, 11. <sup>18</sup>Eph. 5: 5, Revised Version. <sup>19</sup>Ex. 34: 6, 7. <sup>20</sup>Ps. 145: 20; 37: 38. <sup>21</sup>Heb. 12: 14. <sup>22</sup>Rom. 2: 5, 6, 9.

qualities will love him because they are drawn toward him in admiration of his attributes.

The principles of kindness, mercy, and love, taught and exemplified by our Saviour, are a transcript of the will and character of God. Christ declared that he taught nothing except that which he had received from his Father. The principles of the divine government are in perfect harmony with the Saviour's precept, "Love your enemies." God executes justice upon the wicked, for the good of the universe, and even for the good of those upon whom his judgments are visited. He would make them happy if he could do so in accordance with the laws of his government and the justice of his character. He surrounds them with the tokens of his love, he grants them a knowledge of his law, and follows them with the offers of his mercy; but they despise his love, make void his law, and reject his mercy. While constantly receiving his gifts, they dishonor the Giver; they hate God because they know that he abhors their sins. The Lord bears long with their perversity; but the decisive hour will come at last, when their destiny is to be decided. Will he then chain these rebels to his side? Will he force them to do his will?

Those who have chosen Satan as their leader, and have been controlled by his power, are not prepared to enter the presence of God. Pride, deception, licentiousness, cruelty, have become fixed in their characters. Can they enter Heaven, to dwell forever with those whom they despised and hated on earth? Truth will never be agreeable to a liar; meekness will not satisfy self-esteem and pride; purity is not acceptable to the corrupt; disinterested love does not appear attractive to the selfish. What source of enjoyment could Heaven offer to those who are wholly absorbed in earthly and selfish interests?

Could those whose lives have been spent in rebellion against God be suddenly transported to Heaven, and witness the high, the holy state of perfection that ever exists there,—every soul filled with love; every countenance beaming with joy; enrapturing music in melodious strains rising in honor of God and the Lamb; and ceaseless streams of light flowing upon the redeemed from the face of Him who sitteth upon the throne,—could those whose hearts are filled with hatred of God, of truth and holiness, mingle with the heavenly throng and join their songs of praise? Could they endure the glory of God and the Lamb?—No, no; years of probation were granted them,

that they might form characters for Heaven; but they have never trained the mind to love purity; they have never learned the language of Heaven, and now it is too late. A life of rebellion against God has unfitted them for Heaven. Its purity, holiness, and peace would be torture to them; the glory of God would be a consuming fire. They would long to flee from that holy place. They would welcome destruction, that they might be hidden from the face of Him who died to redeem them. The destiny of the wicked is fixed by their own choice. Their exclusion from Heaven is voluntary with themselves, and just and merciful on the part of God.

Like the waters of the flood, the fires of the great day declare God's verdict that the wicked are incurable. They have no disposition to submit to divine authority. Their will has been exercised in revolt; and when life is ended, it is too late to turn the current of their thoughts in the opposite direction,—too late to turn from transgression to obedience, from hatred to love.

In sparing the life of Cain the murderer, God gave the world an example of what would be the result of permitting the sinner to live, to continue a course of unbridled iniquity. Through the influence of Cain's teaching and example, multitudes of his descendants were led into sin, until "the wickedness of man was great in the earth, and every imagination of the thoughts of his heart was only evil continually." "The earth also was corrupt before God, and the earth was filled with violence."

In mercy to the world, God blotted out its wicked inhabitants in Noah's time. In mercy he destroyed the corrupt dwellers in Sodom. Through the deceptive power of Satan, the workers of iniquity obtain sympathy and admiration, and are thus constantly leading others to rebellion. It was so in Cain's and in Noah's day, and in the time of Abraham and Lot; it is so in our time. It is in mercy to the universe that God will finally destroy the rejecters of his grace.

"The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." "While life is the inheritance of the righteous, death is the portion of the wicked. Moses declared to Israel, 'I have set before thee this day life and good, and death and evil.'" "The death referred to in these scriptures is not that pronounced upon

Adam, for all mankind suffer the penalty of his transgression. It is the "second death" that is placed in contrast with

everlasting life. In consequence of Adam's sin, death passed upon the whole human race. All alike go down into the grave, and through the provisions of the plan of salvation, all are to be brought forth from their graves. "There shall be a resurrection of the dead, both of the just and unjust." "For as in Adam all die, even so in Christ shall all be made alive."

But a distinction is made between the two classes that are brought forth. "All that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." They who have been "accounted worthy" of the resurrection of life are "blessed and holy." "On such the second death hath no power." But those who have not through repentance and faith, secured pardon, must receive the penalty of transgression,—"the wages of sin." They suffer punishment varying in duration and intensity. "According to their works," but finally ending in the second death. Since it is

impossible for God, consistently with his justice and mercy, to save the sinner in his sin, he deprives him of the existence which his transgressions have forfeited, and of which he has proved himself unworthy. Says an inspired writer, "Yet a little while, and the wicked shall not see yet, thou shalt diligently consider his place, and it shall not be." And another declares, "They shall be as though they had not been." Covered with infamy, they sink into hopeless

eternal oblivion. Thus will be made an end of sin, with all the woe and ruin which have resulted from it. Says the psalmist: "Thou hast destroyed the wicked, thou hast put out their name forever and ever. O thou enemy, destructions are come to a perpetual end." John, in the Revelation, looking forward to the eternal state, hears a universal anthem of praise, undisturbed by one note of discord. Every creature in Heaven and earth was heard ascribing glory to God. There will then be no lost souls in blasphemous God, as they writhe in never-ending torment, no wretched beings in hell will mingle their shrieks with the songs of the saved.

Acts 24:15.  
Rev. 20:6.  
Rev. 5:13.

1 Cor. 15:22.  
2 Cor. 5:10; Chas. 16.

John 5

Upon the fundamental error of natural immortality rests the doctrine of consciousness in death, a doctrine, like eternal torment, opposed to the teachings of the Scriptures, to the dictates of reason, and to our feelings of humanity. According to the popular belief, the redeemed in Heaven are acquainted with all that takes place on the earth, and especially with the lives of the friends whom they have left behind. But how could it be a source of happiness to the dead to know the troubles of the living, to witness the sins committed by their own loved ones, and to see them enduring all the sorrows, disappointments, and anguish of life? How much of Heaven's bliss would be enjoyed by those who were hovering over their friends on earth? And how utterly revolting is the belief that as soon as the breath leaves the body, the soul of the impenitent is consigned to the flames of hell! To what depths of anguish must those be plunged who see their friends passing to the grave unprepared, to enter upon an eternity of woe and sin! Many have been driven to insanity by this harrowing thought.

What say the Scriptures concerning these things? David declares that man is not conscious in death. "His breath goeth forth, he returneth to his earth; in that very day his thoughts perish."<sup>1</sup> Solomon bears the same testimony: "The living know that they shall die; but the dead know not anything." "Their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun."<sup>2</sup> "There is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."<sup>3</sup>

When, in answer to his prayer, Hezekiah's life was prolonged fifteen years, the grateful king rendered to God a tribute of praise for his great mercy. In this song he tells the reason why he thus rejoices: "The grave cannot praise thee, death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day."<sup>4</sup> Popular theology represents the righteous dead as in Heaven, entered into bliss, and praising God with an immortal tongue; but Hezekiah could see no such glorious prospect in death. With his words agrees the testimony of the psalmist: "In

<sup>1</sup>Ps. 146:4.<sup>2</sup>Isa. 38:18, 19.<sup>3</sup>Ecc. 9:5, 6, 10.

death there is no remembrance of thee; in the grave which shall give thee thanks?" "The dead praise not the Lord, neither any that go down into silence."

Peter, on the day of Pentecost, declared that the patriarch David "is both dead and buried, and his sepulchre is with us unto this day." "For David is not ascended into the heavens." "The fact that David remains in the grave until the resurrection, proves that the righteous do not go to Heaven at death. It is only through the resurrection, and by virtue of the fact that Christ has risen, that David can at last sit at the right hand of God.

And said Paul: "If the dead rise not, then is not Christ raised. And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." "If for four thousand years the righteous had gone directly to Heaven at death, how could Paul have said that if there is no resurrection, 'they which are fallen asleep in Christ are perished?' No resurrection would be necessary.

The martyr Tynedale, defending the doctrine that the dead sleep, declared to his papist opponent: "Ye, in putting them [departed souls] in Heaven, hell, and purgatory, destroy the argument wherewith Christ and Paul prove the resurrection." "If the souls be in Heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?"

It is an undeniable fact that the hope of immortality and blessedness at death has led to widespread neglect of the Bible doctrine of the resurrection. This tendency was remarked by Dr. Adam Clarke, who, early in the present century, said: "The doctrine of the resurrection appears to have been thought of much more consequence among the primitive Christians than it is now! How is this? The apostles were continually insisting on it, and exciting the followers of God to diligence, obedience, and cheerfulness through it. And their successors in the present day seldom mention it! So apostles preached, and so primitive Christians believed; so we preach, and so our hearers believe. There is not a doctrine in the gospel on which more stress is laid; and there is not a doctrine in the present system of preaching which is treated with more neglect!"

This has continued until the glorious truth of the resurrection has been almost wholly obscured, and the sight of

"Ps. 6:5; 115:17.

"Acts 2:29, 34.

by the Christian world. Thus a leading religious writer, commenting on the words of Paul in 1 Thess. 4:13-18, says: "For all practical purposes of comfort the doctrine of the blessed immortality of the righteous takes the place for us of any doubtful doctrine of the Lord's second coming. At our death the Lord comes for us. That is what we are to wait and watch for. The dead are already passed into glory. They do not wait for the trump for their judgment and blessedness."

But when about to leave his disciples, Jesus did not tell them that they would soon come to him. "I go to prepare a place for you," he said. "And if I go and prepare a place for you, I will come again, and receive you unto myself." And Paul tells us, further, that "the Lord himself shall descend from Heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." And he adds, "Comfort one another with these words." How wide the contrast between these words of comfort and those of the Universalist minister previously quoted. The latter consoled the bereaved friends with the assurance, that, however sinful the dead might have been, when he breathed out his life here he was to be received among the angels. Paul points his brethren to the future coming of the Lord, when the fetters of the tomb shall be broken, and the "dead in Christ" shall be raised to eternal life.

Before any can enter the mansions of the blest, their cases must be investigated, and their characters and their deeds must pass in review before God. All are to be judged according to the things written in the books, and to be rewarded as their works have been. This judgment does not take place at death. Mark the words of Paul: "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Here the apostle plainly stated that a specified time, then future, had been fixed upon for the judgment of the world.

Jude refers to the same period: "The angels which kept not their first estate, but left their own habitation, he hath

"John 14:2, 3.

"1 Thess. 4:16-18.

"Acts 17:31.



reserved in everlasting chains under darkness unto the judgment of the great day." And again he quotes the words of Enoch: "Behold, the Lord cometh with ten thousands of his saints, to execute judgment upon all." John declares that he "saw the dead, small and great, stand before God; and the books were opened;" "and the dead were judged out of those things which were written in the books."

But if the dead are already enjoying the bliss of Heaven or writhing in the flames of hell, what need of a future judgment? The teachings of God's Word on these important points are neither obscure nor contradictory; they may be understood by common minds. But what candid mind can see either wisdom or justice in the current theory? Will the righteous, after the investigation of their cases at the judgment, receive the commendation, "Well done, good and faithful servant," "enter thou into the joy of thy Lord," when they have been dwelling in his presence, perhaps for long ages? Are the wicked summoned from the place of torment to receive the sentence from the Judge of all the earth, "Depart from me, ye cursed, into everlasting fire?" Oh, solemn mockery! shameful impeachment of the wisdom and justice of God!

The theory of the immortality of the soul was one of those false doctrines that Rome, borrowing from paganism, incorporated into the religion of Christendom. Martin Luther classed it with "the numberless prodigies of the Romish dunghill of decretals." Commenting on the words of Solomon in Ecclesiastes, that the dead know not anything, the reformer says: "Another proof that the dead are invisible. Solomon thinks therefore, that the dead are altogether asleep, and think of nothing. They lie, not reckoning days or years, but when awakened, will seem to

cord is loosed and the golden bowl broken," man's thoughts perish. They that go down to the grave are in silence. They know no more of anything that is done under the sun." Blessed rest for the weary righteous! Time, be it long or short, is but a moment to them. They sleep, they are awakened by the trump of God to a glorious immortality. "For the trumpet shall sound, and the dead shall be raised incorruptible. . . . So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." As they are called forth from their deep slumber, they begin to think just where they ceased. The last sensation was the pang of death, the last thought that they were falling beneath the power of the grave. When they arise from the tomb, their first glad thought will be echoed in the triumphal shout, "O death, where is thy sting? O grave, where is thy victory?"

THE MINISTRATION OF HOLY ANGELS, as presented in the Scriptures, is a truth most comforting and precious to every follower of Christ. But the Bible teaching upon this point has been obscured and perverted by the errors of popular theology. The doctrine of natural immortality, first borrowed from the pagan philosophy, and in the darkness of the great apostasy incorporated into the Christian faith, has supplanted the truth, so plainly taught in Scripture, that "the dead know not anything." Multitudes have come to believe that it is the spirits of the dead who are the "ministering spirits sent forth to minister for them who shall be heirs of salvation." And this notwithstanding the testimony of Scripture to the existence of heavenly angels, and their connection with the history of man, before the death of a human being.

The doctrine of man's consciousness in death, especially the belief that the spirits of the dead return to minister to the living, has prepared the way for modern Spiritualism. If the dead are admitted to the presence of God and holy angels, and privileged with knowledge far exceeding what they before possessed, why should they not return to the earth to enlighten and instruct the living? If, as taught by popular theologians, the spirits of the dead are hovering about their friends on earth, why should they not be permitted to communicate with them, to warn them against evil, or to comfort them in sorrow? How can those who believe in man's consciousness in death reject what comes to them as divine light communicated by glorified spirits? Here is a channel regarded as sacred, through which Satan works for the accomplishment of his purposes. The fallen angels who do his bidding appear as messengers from the spirit world. While professing to bring the living into communication with the dead, the prince of evil exercises his bewitching influence upon their minds.

He has power to bring before men the appearance of their departed friends. The counterfeit is perfect; the familiar look, the words, the tone, are reproduced with marvelous distinctness. Many are comforted with the assurance that their loved ones are enjoying the bliss of Heaven; and

## SPIRITUALISM

without suspicion of danger, they give ear to "seducing spirits, and doctrines of devils."

When they have been led to believe that the dead actually return to communicate with them, Satan causes those to appear who went into the grave unprepared. They claim to be happy in Heaven, and even to occupy exalted positions there; and thus the error is widely taught, that no difference is made between the righteous and the wicked. The pretended visitants from the world of spirits sometimes utter cautions and warnings which prove to be correct. Then, as confidence is gained, they present doctrines that directly undermine faith in the Scriptures. With an appearance of deep interest in the well-being of their friends on earth, they insinuate the most dangerous errors. The fact that they state some truths, and are able at times to foretell future events, gives to their statements an appearance of reliability; and their false teachings are accepted by the multitudes as readily, and believed as implicitly, as if they were the most sacred truths of the Bible. The law of God is set aside, the Spirit of grace despised, the blood of the covenant counted an unholy thing. The spirits deny the divinity of Christ, and place even the Creator on a level with themselves. Thus under a new disguise the great rebel still carries forward his warfare against God, begun in Heaven, and for nearly six thousand years continued upon the earth.

Many endeavor to account for spiritual manifestations by attributing them wholly to fraud and sleight of hand on the part of the medium. But while it is true that the results of trickery have often been palmed off as genuine manifestations, there have been, also, marked exhibitions of supernatural power. The mysterious rapping with which modern Spiritualism began was not the result of human trickery or cunning, but was the direct work of evil angels, who thus introduced one of the most successful of soul-destroying delusions. Many will be ensnared through the belief that Spiritualism is a merely human imposture; when brought face to face with manifestations which they cannot but regard as supernatural, they will be deceived, and will be led to accept them as the great power of God.

These persons overlook the testimony of the Scriptures concerning the wonders wrought by Satan and his agents. It was by Satanic aid that Pharaoh's magicians were enabled to counterfeit the work of God. Paul testifies that before the second advent of Christ there will be similar

manifestations of Satanic power. The coming of the Lord is to be preceded by "the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness." And the apostle John, describing the miracle-working power that will be manifested in the last days, declares: "He doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do." No mere impostures are here foretold. Men are deceived by the miracles which Satan's agents have power to do, not which they pretend to do.

The prince of darkness, who has so long bent the powers of his master-mind to the work of deception, skillfully adapts his temptations to men of all classes and conditions. To persons of culture and refinement he presents Spiritualism in its more refined and intellectual aspects, and thus succeeds in drawing many into his snare. The wisdom which Spiritualism imparts is that described by the apostle James, which "descendeth not from above, but is earthly, sensual, devilish." This, however, the great deceiver conceals, when concealment will best suit his purpose. He who could appear clothed with the brightness of the heavenly seraphs before Christ in the wilderness of temptation, comes to men in the most attractive manner, as an angel of light. He appeals to the reason by the presentation of elevating themes, he delights the fancy with enrapturing scenes, and he enlists the affections by his eloquent portrayals of love and charity. He excites the imagination to lofty flights, leading men to take so great pride in their own wisdom that in their hearts they despise the Eternal One. That mighty being who could take the world's Redeemer to an exceedingly high mountain, and bring before him all the kingdoms of the earth and the glory of them, will present his temptations to men in a manner to pervert the senses of all who are not shielded by divine power.

Satan beguiles men now as he beguiled Eve in Eden, by flattery, by kindling a desire to obtain forbidden knowledge, by exciting ambition for self-exaltation. It was cherishing these evils that caused his fall, and through them he aims to compass the ruin of men. "Ye shall be as gods," he declares, "knowing good and evil." Spiritualism teaches

2 Thess. 2:9, 10. Rev. 13:13, 14. Jas. 3:15. Gen. 3:5.

"that man is the creature of progression; that it is his destiny from his birth to progress, even to eternity, toward the Godhead." And again: "Each mind will judge itself and not another." "The judgment will be right, because it is the judgment of self. . . . The throne is within you." Said a Spiritualistic teacher, as the "spiritual consciousness" awoke within him, "My fellow-men, all were unfallen demigods." And another declares, "Any just and perfect being is Christ."

Thus, in place of the righteousness and perfection of the infinite God, the true object of adoration; in place of the perfect righteousness of his law, the true standard of human attainment, Satan has substituted the sinful, erring nature of man himself, as the only object of adoration, the only rule of judgment, or standard of character. This is progress, not upward, but downward.

It is a law both of the intellectual and the spiritual nature, that by beholding, we become changed. The mind gradually adapts itself to the subjects upon which it is allowed to dwell. It becomes assimilated to that which it is accustomed to love and reverence. Man will never rise higher than his standard of purity or goodness or truth. If self is his loftiest ideal, he will never attain to anything more exalted. Rather, he will constantly sink lower and lower. The grace of God alone has power to exalt man. Left to himself, his course must inevitably be downward.

To the self-indulgent, the pleasure-loving, the sensual, Spiritualism presents itself under a less subtle disguise than to the more refined and intellectual; in its grosser forms they find that which is in harmony with their inclinations. Satan studies every indication of the frailty of human nature, he marks the sins which each individual is inclined to commit, and then he takes care that opportunities shall not be wanting to ratify the tendency to evil. He tempts men to excess in that which is in itself lawful, causing them, through intemperance, to weaken physical, mental, and moral power. He has destroyed and is destroying thousands through the indulgence of the passions, thus brutalizing the entire nature of man. And to complete his work, he declares, through the spirits, that "true knowledge places man above all law;" that "whatsoever is, is right;" that "God doth not condemn;" and that "all sins which are committed are innocent." When the people are thus led to believe that desire is the highest law, that liberty is license,

and that man is accountable only to himself, who can wonder that corruption and depravity seem on every hand? Multitudes eagerly accept teachings that leave them at liberty to obey the promptings of the carnal heart. The reins of self-control are laid upon the neck of lust, the powers of mind and soul are made subject to the animal propensities, and Satan exultingly sweeps into his net thousands who profess to be followers of Christ.

But none need be deceived by the lying claims of Spiritualism. God has given the world sufficient light to enable them to discover the snare. As already shown, the theory which forms the very foundation of Spiritualism is at war with the plainest statements of Scripture. The Bible declares that the dead know not anything, that their thoughts have perished; they have no part in anything that is done under the sun; they know nothing of the joys or sorrows of those who were dearest to them on earth.

Furthermore, God has expressly forbidden all pretended communication with departed spirits. In the days of the Hebrews there was a class of people who claimed, as do the Spiritualists of to-day, to hold communication with the dead. But the "familiar spirits," as these visitants from other worlds were called, are declared by the Bible to be the "spirits of devils." The work of dealing with familiar spirits was pronounced an abomination to the Lord, and was solemnly forbidden under penalty of death. The very name of witchcraft is now held in contempt. The claim that men can hold intercourse with evil spirits is regarded as a fable of the Dark Ages. But Spiritualism, which numbers its converts by hundreds of thousands, yea, by millions, which has made its way into scientific circles, which has invaded churches, and has found favor in legislative bodies, and even in the courts of kings—this mammoth deception is but a revival, in a new disguise, of the witchcraft condemned and prohibited of old.

If there were no other evidence of the real character of Spiritualism, it should be enough for the Christian that the spirits make no difference between righteousness and sin, and the most corrupt of the servants of Satan. By representing the basest of men as in Heaven, and highly exalted there, Satan says to the world: "No matter how wicked you

Compare Num. 25:1-3; Ps. 106:28; 1 Cor. 10:20;  
Rev. 16:14.  
Lev. 19:31; 20:27.

Even in its present form, so far from being more worthy of toleration than formerly, it is really a more dangerous, because a more subtle deception. While it formerly denounced Christ and the Bible, it now *professes* to accept both. But the Bible is interpreted in a manner that is pleasing to the unrenewed heart, while its solemn and vital truths are made of no effect. Love is dwelt upon as the

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are; no matter whether you believe or disbelieve God and the Bible. Live as you please; Heaven is your home." The Spiritualist teachers virtually declare, "Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment?" "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness." The apostles, as personated by these lying spirits, are made to contradict what they wrote at the dictation of the Holy Spirit when on earth. They deny the divine origin of the Bible, and thus tear away the foundation of the Christian's hope, and put out the light that reveals the way to Heaven. Satan is making the world believe that the Bible is a mere fiction, or at least a book suited to the infancy of the race, but now to be lightly regarded, or cast aside as obsolete. And to take the place of the Word of God he holds out spiritual manifestations. Here is a channel wholly under his control; by this means he can make the world believe what he will. The Book that is to judge him and his followers he puts in the shade, just where he wants it; the Saviour of the world he makes to be no more than a common man. And as the Roman guard that watched the tomb of Jesus spread the lying report which the priests and elders put into their mouths to disprove his resurrection, so do the believers in spiritual manifestations try to make it appear that there is nothing miraculous in the circumstances of our Saviour's life. After thus seeking to put Jesus in the background, they call attention to their own miracles, declaring that these far exceed the works of Christ. It is true that Spiritualism is now changing its form, and, veiling some of its more objectionable features, is assuming a Christian guise. But its utterances from the platform and the press have been before the public for nearly forty years, and in these its real character stands revealed. These teachings cannot be denied or hidden.



chief attribute of God, but it is degraded to a weak sentimentalism making little distinction between good and evil. God's justice, his denunciations of sin, the requirements of his holy law, are all kept out of sight. The people are taught to regard the decalogue as a dead letter. Pleasing, bewitching fables captivate the senses, and lead men to reject the Bible as the foundation of their faith. Christ is as verily denied as before; but Satan has so blinded the eyes of the people that the deception is not discerned.

There are few who have any just conception of the deceptive power of Spiritualism and the danger of coming under its influence. Many tamper with it, merely to gratify their curiosity. They have no real faith in it, and would be filled with horror at the thought of yielding themselves to the spirits' control. But they venture upon the forbidden ground, and the mighty destroyer exercises his power upon them against their will. Let them once be induced to submit their minds to his direction, and he holds them captive. It is impossible, in their own strength, to break away from the bewitching, alluring spell. Nothing but the power of God, granted in answer to the earnest prayer of faith, can deliver these ensnared souls.

All who indulge sinful traits of character, or willfully cherish a known sin, are inviting the temptations of Satan. They separate themselves from God and from the watch-care of his angels; as the evil one presents his deceptions, they are without defense, and fall an easy prey. Those who thus place themselves in his power, little realize where their course will end. Having achieved their overthrow, the tempter will employ them as his agents to lure others to ruin.

Says the prophet Isaiah: "When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? To the law and to the testimony. If they speak not according to this word, it is because there is no light in them." If men had been willing to receive the truth so plainly stated in the Scriptures, concerning the nature of man and the state of the dead, they would see in the claims and manifestations of Spiritualism the working of Satan with power and subtlety, and lying wonders. But rather than yield the truth agreeable to the carnal heart, and renounce the same vision

they love, multitudes close their eyes to the light, and walk straight on, regardless of warnings, while Satan weaves his snares about them, and they become his prey. "Because they received not the love of the truth, that they might be saved," therefore "God shall send them strong delusion, that they should believe a lie."<sup>10</sup>

Those who oppose the teachings of Spiritualism are assailing, not men alone, but Satan and his angels. They have entered upon a contest against principalities and powers and wicked spirits in high places. Satan will not yield one inch of ground except as he is driven back by the power of heavenly messengers. The people of God should be able to meet him, as did our Saviour, with the words, "is written." Satan can quote Scripture now as in the days of Christ, and he will pervert its teachings to sustain his delusions. Those who would stand in this time of peril must understand for themselves the testimony of the Scriptures.

Many will be confronted by the spirits of devils personating beloved relatives or friends, and declaring the most dangerous heresies. These visitants will appeal to our tenderest sympathies, and will work miracles to sustain their pretensions. We must be prepared to withstand them with the Bible truth that the dead know not anything, and that they who thus appear are the spirits of devils.

Just before us is the "hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."<sup>11</sup> All whose faith is not firmly established upon the Word of God will be deceived and overcome. Satan "work with all deceivableness of unrighteousness" to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defense. "Because thou hast kept the word of my patience, I also will keep thee,"<sup>12</sup> is the Saviour's promise. He would sooner send every angel out of Heaven to protect his people, than leave one soul that trusts in him to be overcome by Satan.

The prophet Isaiah brings to view the fearful deception which will come upon the wicked, causing them to count

<sup>10</sup> 2 Thess. 2:10, 11.

<sup>11</sup> Rev. 3:10.

themselves secure from the judgments of God: "We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves." In the class here described are included those who in their stubborn impenitence comfort themselves with the assurance that there is to be no punishment for the sinner; that all mankind, it matters not how corrupt, are to be exalted to Heaven, to become as the angels of God. But still more emphatically are those making a covenant with death and an agreement with hell, who renounce the truths which Heaven has provided as a defense for the righteous in the day of trouble, and accept the refuge of lies offered by Satan in its stead,—the delusive pretensions of Spiritualism. Marvelous beyond expression is the blindness of the people of this generation. Thousands reject the Word of God as unworthy of belief, and with eager confidence receive the deceptions of Satan. Skeptics and scoffers denounce the bigotry of those who contend for the faith of prophets and apostles, and they divert themselves by holding up to ridicule the solemn declarations of the Scriptures concerning Christ and the plan of salvation, and the retribution to be visited upon the rejecters of the truth. They affect great pity for minds so narrow, weak, and superstitious as to acknowledge the claims of God, and obey the requirements of his law. They manifest as much assurance as if, indeed, they had made a covenant with death and an agreement with hell,—as if they had erected an impassable, impenetrable barrier between themselves and the vengeance of God. Nothing can arouse their fears. So fully have they yielded to the tempter, so closely are they united with him, and so thoroughly imbued with his spirit, that they have no power and no inclination to break away from his snare.

Satan has long been preparing for his final effort to deceive the world. The foundation of his work was laid by the assurance given to Eve in Eden, "Ye shall not surely die." "In the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." Little by little he has prepared the way for his master-piece of deception in the development of Spiritualism. He has not yet reached the full accomplishment of his designs; but

"Isa. 28:15.

"Gen. 3:4, 5.

it will be reached in the last remnant of time. Says the prophet: "I saw three unclean spirits like frogs; . . . they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty."<sup>1</sup> Except those who are kept by the power of God, through faith in his Word, the whole world will be swept into the ranks of this delusion. The people are fast being lulled to a fatal security, to be awakened only by the outpouring of the wrath of God.

Saith the Lord God: "Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with hell shall not be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it."<sup>2</sup>

## CHARACTER AND AIMS OF THE PAPACY

ROMANISM IS NOW REGARDED BY PROTESTANTS WITH FAR greater favor than in former years. In those countries where Catholicism is not in the ascendancy, and the papists are taking a conciliatory course in order to gain influence, there is an increasing indifference concerning the doctrines that separate the reformed churches from the papal hierarchy; the opinion is gaining ground, that, after all, we do not differ so widely upon vital points as has been supposed, and that a little concession on our part will bring us into a better understanding with Rome. The time was when Protestants placed a high value upon the liberty of conscience which has been so dearly purchased. They taught their children to abhor popery, and held that to seek harmony with Rome would be disloyalty to God. But how widely different are the sentiments now expressed.

The defenders of popery declare that the church has been maligned; and the Protestant world are inclined to accept the statement. Many urge that it is unjust to judge the church of to-day by the abominations and absurdities that marked her reign during the centuries of ignorance and darkness. They excuse her horrible cruelty as the result of the barbarism of the times, and plead that the influence of modern civilization has changed her sentiments.

Have these persons forgotten the claim of infallibility put forth for eight hundred years by this haughty power? So far from being relinquished, this claim has been affirmed in the nineteenth century with greater positiveness than ever before. As Rome asserts that she "*never errs, and never can err*," how can she renounce the principles which governed her course in past ages?

The papal church will never relinquish her claim of infallibility. All that she has done in her persecution of those who reject her dogmas, she holds to be just and would she not repeat the same acts, should the opportunity be presented? Let the restraints now imposed upon governments be removed, and Rome be permitted to exercise former power, and there would speedily be a reign of tyranny and persecution.

A recent writer speaks thus of the attitude of the papal hierarchy as regards freedom of conscience, and of the perils which especially threaten the United States from the success of her policy:—

"There are many who are disposed to attribute any fear of Roman Catholicism in the United States to bigotry or childishness. Such see nothing in the character and attitude of Romanism that is hostile to our free institutions, or find nothing portentous in its growth. Let us, then, first compare some of the fundamental principles of our government with those of the Catholic Church.

"The Constitution of the United States guarantees liberty of conscience. Nothing is dearer or more fundamental. Pope Pius IX., in his Encyclical Letter of August 15, 1854, said: 'The absurd and erroneous doctrines or ravings in defense of liberty of conscience, are a most pestilential error—a pest, of all others, most to be dreaded in a State.' The same pope, in his Encyclical Letter of December 8, 1864, anathematized 'those who assert the liberty of conscience and of religious worship,' also 'all such as maintain that the church may not employ force.'

"The pacific tone of Rome in the United States does not imply a change of heart. She is tolerant where she is helpless. Says Bishop O'Connor: 'Religious liberty is merely endured until the opposite can be carried into effect without peril to the Catholic world.' " "The archbishop of Louis once said: 'Heresy and unbelief are crimes; and Christian countries, as in Italy and Spain, for instance, where all the people are Catholics, and where the Catholic religion is an essential part of the law of the land, they are punished as other crimes.' "

"Every cardinal, archbishop, and bishop in the Catholic Church takes an oath of allegiance to the pope, in which occur the following words: 'Heretics, schismatics, and rebels to our said lord the pope, or his aforesaid successors, I will to my utmost persecute and oppose.' "

It is true that there are real Christians in the Roman Catholic communion. Thousands in that church are serving God according to the best light they have. They are not allowed access to his Word, and therefore they do not discern the truth. They have never seen the contrast between a living heart-service and a round of mere forms and ceremonies. God looks with pitying tenderness upon

these souls, educated as they are in a faith that is delusive and unsatisfying. He will cause rays of light to penetrate the dense darkness that surrounds them. He will reveal to them the truth, as it is in Jesus, and many will yet take their position with his people.

But Romanism as a system is no more in harmony with the gospel of Christ now than at any former period in her history. The Protestant churches are in great darkness, or they would discern the signs of the times. The Roman Church is far-reaching in her plans and models of operation. She is employing every device to extend her influence and increase her power in preparation for a fierce and determined conflict to regain control of the world, to re-establish persecution, and to undo all that Protestantism has done. Catholicism is gaining ground upon every side. See the increasing number of her churches and chapels in Protestant countries. Look at the popularity of her colleges and seminaries in America, so widely patronized by Protestants. Look at the growth of ritualism in England, and the frequent defections to the ranks of the Catholics. These things should awaken the anxiety of all who prize the pure principles of the gospel.

Protestants have tampered with and patronized popery; they have made compromises and concessions which papists themselves are surprised to see, and fail to understand. Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty.

Many Protestants suppose that the Catholic religion is unattractive, and that its worship is a dull, meaningless round of ceremony. Here they mistake. While Romanism is based upon deception, it is not a coarse and clumsy imposture. The religious service of the Romish Church is a most impressive ceremonial. Its gorgeous display and solemn rites fascinate the senses of the people, and silence the voice of reason and of conscience. The eye is charmed. Magnificent churches, imposing processions, golden altars, jeweled shrines, choice paintings, and exquisite sculpture appeal to the love of beauty. The ear also is captivated. The music unsurpassed. The rich notes of the deep-toned organ, blending with the melody of many voices as it swells through the lofty domes and pillared aisles of her grand cathedrals, cannot fail to impress the mind with awe and reverence.

This outward splendor, pomp, and ceremony, that only mocks the longings of the sin-sick soul, is an evidence of inward corruption. The religion of Christ needs not such attractions to recommend it. In the light shining from the cross, true Christianity appears so pure and lovely that no external decorations can enhance its true worth. It is the beauty of holiness, a meek and quiet spirit, which is of value with God.

Brilliance of style is not necessarily an index of pure, elevated thought. High conceptions of art, delicate refinement of taste, often exist in minds that are earthly and sensual. They are often employed by Satan to lead men to forget the necessities of the soul, to lose sight of the future, immortal life, to turn away from their infinite Helper, and to live for this world alone.

A religion of externals is attractive to the unrenewed heart. The pomp and ceremony of the Catholic worship have a seductive, bewitching power, by which many are deceived; and they come to look upon the Roman Church as the very gate of Heaven. None but those who have planted their feet firmly upon the foundation of truth, and whose hearts are renewed by the Spirit of God, are proof against her influence. Thousands who have not an expert mental knowledge of Christ will be led to accept the forms of godliness without the power. Such a religion is just what the multitudes desire.

The church's claim to the right to pardon, causes the Romanist to feel at liberty to sin; and the ordinance of confession, without which her pardon is not granted, tends also to give license to evil. He who kneels before fallen man, and opens in confession the secret thoughts and imaginations of his heart, is debasing his manhood, and degrading every noble instinct of his soul. In unfolding the sins of his life to a priest,—an erring, sinful mortal, and too often corrupted with wine and licentiousness,—his standard of character is lowered, and he is defiled in consequence. His thought of God is degraded to the likeness of fallen humanity; for the priest stands as a representative of God. This degrading confession of man to man is the secret spring from which has flowed much of the evil that is defiling the world, and fitting it for the final destruction. Yet to him who loves self-indulgence, it is more pleasing to confess to a fellow-mortal than to open the soul to God. It is more palatable to human nature to do penance than to renounce sin; it is easier to



mortify the flesh by sackcloth and nettles and galling chains than to crucify fleshly lusts. Heavy is the yoke which the carnal heart is willing to bear rather than bow to the yoke of Christ.

There is a striking similarity between the Church of Rome and the Jewish Church at the time of Christ's first advent. While the Jews secretly trampled upon every principle of the law of God, they were outwardly rigorous in the observance of its precepts, loading it down with exactions and traditions that made obedience painful and burdensome. As the Jews professed to revere the law, so do Romanists claim to reverence the cross. They exalt the symbol of Christ's sufferings, while in their lives they deny him whom it represents.

Papists place crosses upon their churches, upon their altars, and upon their garments. Everywhere is seen the insignia of the cross. Everywhere it is outwardly honored and exalted. But the teachings of Christ are buried beneath a mass of senseless traditions, false interpretations, and rigorous exactions. The Saviour's words concerning the bigoted Jews, apply with still greater force to the Romish leaders: "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers." Conscientious souls are kept in constant terror, fearing the wrath of an offended God, while the dignitaries of the church are living in luxury and sensual pleasure.

The worship of images and relics, the invocation of saints, and the exaltation of the pope, are devices of Satan to attract the minds of the people from God and from his Son. To accomplish their ruin, he endeavors to turn their attention from Him through whom alone they can find salvation. He will direct them to any object that can be substituted for the One who has said, "Come unto me, all ye that labor and are heavy-laden, and I will give you rest."

It is Satan's constant effort to misrepresent the character of God, the nature of sin, and the real issues at stake in the great controversy. His sophistry lessens the obligation of the divine law, and gives men license to sin. At the same time he causes them to cherish false conceptions of God, so that they regard him with fear and hate, rather than

with love. The cruelty inherent in his own character is attributed to the Creator; it is embodied in systems of religion, and expressed in modes of worship. Thus the minds of men are blinded, and Satan secures them as his agents to war against God. By perverted conceptions of the divine attributes, heathen nations were led to believe human sacrifices necessary to secure the favor of Deity; and horrible cruelties have been perpetrated under the various forms of idolatry. The Romish Church, uniting the form of paganism and Christianity, and, like paganism, misrepresenting the character of God, has resorted to practices no less cruel and revolting. In the days of Rome's supremacy, there were instruments of torture to compel assent to her doctrines. There was the stake for those who would not concede to her claims. There were massacres on a scale that will never be known until revealed in the judgment. Dignitaries of the church studied, under Satan their master, to invent means to cause the greatest possible torture, and not end the life of their victim. The infernal process was repeated to the utmost limit of human endurance, until nature gave up the struggle, and the sufferer hailed death as a sweet release.

Such was the fate of Rome's opponents. For her adherents she had the discipline of the scourge, of famishing hunger, of bodily austerities in every conceivable, heart-sicken form. To secure the favor of Heaven, penitents violated the laws of God by violating the laws of nature. They were taught to sunder every tie which he has formed to bless and gladden man's earthly sojourn. The church-yard contains millions of victims, who spent their lives in vain endeavors to subdue their natural affections, to repress, as offensive to God, every thought and feeling of sympathy with their fellow-creatures.

If we desire to understand the determined cruelty of Satan, manifested for hundreds of years, not among those who never heard of God, but in the very heart and throughout the extent of Christendom, we have only to look at the history of Romanism. Through this mammoth system of deception the prince of evil achieves his purpose of bringing dishonor to God and wretchedness to man. And as we see how he succeeds in disguising himself, and accomplishing his work through the leaders of the church, we may better understand why he has so great antipathy to the Bible. If that book is read, the mercy and love of God will be revealed; it will be seen that he lays upon men

none of these heavy burdens. All that he asks is a broken and contrite heart, a humble, obedient spirit.

Christ gives no example in his life for men and women to shut themselves in monasteries in order to become fitted for Heaven. He has never taught that love and sympathy must be repressed. The Saviour's heart overflowed with love. The nearer man approaches to moral perfection, the keener are his sensibilities, the more acute is his perception of sin, and the deeper his sympathy for the afflicted. The pope claims to be the vicar of Christ; but now does his character bear comparison with that of our Saviour? Was Christ ever known to consign men to the prison or the rack because they did not pay him homage as the King of Heaven? Was his voice heard condemning to death those who did not accept him? When he was slighted by the people of a Samaritan village, the apostle John was filled with indignation, and inquired, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Jesus looked with pity upon his disciple, and rebuked his harsh spirit, saying, "The Son of man is not come to destroy men's lives, but to save them." How different from the spirit manifested by Christ is that of his professed vicar.

The Romish Church now presents a fair front to the world, covering with apologies her record of horrible cruelties. She has clothed herself in Christ-like garments; but she is unchanged. Every principle of popery that existed in past ages exists to-day. The doctrines devised in the darkest ages are still held. Let none deceive themselves. The popery that Protestants are now so ready to honor is the same that ruled the world in the days of the Reformation, when men of God stood up, at the peril of their lives, to expose her iniquity. She possesses the same pride and arrogant assumption that lorded it over kings and princes, and claimed the prerogatives of God. Her spirit is no less cruel and despotic now than when she crushed out human liberty, and slew the saints of the Most High.

Popery is just what prophecy declared that she would be, the apostasy of the latter times. It is a part of her policy to assume the character which will best accomplish her purpose; but beneath the variable appearance of the chameleon, she conceals the invariable venom of the serpent. "We are not bound to keep faith and

heretics," she declares. Shall this power, whose record for a thousand years is written in the blood of the saints, be now acknowledged as a part of the church of Christ?

It is not without reason that the claim has been put forth in Protestant countries, that Catholicism differs less widely from Protestantism than in former times. There has been a change; but the change is not in the papacy. Catholicism indeed resembles much of the Protestantism that now exists, because Protestantism has so greatly degenerated since the days of the reformers.

As the Protestant churches have been seeking the favor of the world, false charity has blinded their eyes. They do not see but that it is right to believe good of all evil; and as the inevitable result, they will finally believe evil of all good. Instead of standing in defense of the faith once delivered to the saints, they are now, as it were, apologizing to Rome for their uncharitable opinion of her begging pardon for their bigotry.

A large class, even of those who look upon Romanism with no favor, apprehend little danger from her power and influence. Many urge that the intellectual and moral darkness prevailing during the Middle Ages favored the spread of her dogmas, superstitions, and oppression, and that the greater intelligence of modern times, the general diffusion of knowledge, and the increasing liberality in matters of religion, forbid a revival of intolerance and tyranny. The very thought that such a state of things will exist in this enlightened age is ridiculed. It is true that great light, intellectual, moral, and religious, is shining upon this generation. In the open pages of God's holy Word, light from Heaven has been shed upon the world. But it should be remembered that the greater the light bestowed, the greater the darkness of those who pervert or reject it.

A prayerful study of the Bible would show Protestants the real character of the papacy, and would cause them to abhor and to shun it; but many are so wise in their own conceit that they feel no need of humbly seeking God that they may be led into the truth. Although priding themselves on their enlightenment, they are ignorant both of the Scriptures and of the power of God. They must have some means of quieting their consciences; and they seek that which is least spiritual and humiliating. What they desire is a method of forgetting God which shall pass as a method of remembering him. The papacy is well adapted to meet the wants of all these. It is prepared for two classes of

man kind, embracing nearly the whole world,—those who would be saved by their merits, and those who would be saved in their sins. Here is the secret of its power.

A day of great intellectual darkness has been shown to be favorable to the success of popery. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's Word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, "science falsely so-called;" they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the Word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the nineteenth century, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages.

In the movements now in progress in the United States to secure for the institutions and usages of the church, the support of the State, Protestants are following in the steps of papists. Nay, more, they are opening the door for popery to regain in Protestant America the supremacy which she has lost in the Old World. And that which gives greater significance to his movement is the fact that the principal object contemplated is the enforcement of Sunday observance,—a custom which originated with Rome, and which she claims as the sign of her authority. It is the spirit of the papacy,—the spirit of conformity to worldly customs, the veneration for human traditions above the commandments of God,—that is permeating the Protestant churches, and leading them on to do the same work of Sunday exaltation which the papacy has done before them.

If the reader would understand the agencies to be employed in the soon-coming contest, he has but to trace the record of the means which Rome employed for the same object in ages past. If he would know how papists and Protestants united will deal with those who reject their

dogmas, let him see the spirit which Rome manifested toward the Sabbath and its defenders.

Royal edicts, general councils, and church ordinances sustained by secular power, were the steps by which the pagan festival attained its position of honor in the Christian world. The first public measure enforcing Sunday observance was the law enacted by Constantine. This edict required townspeople to rest on "the venerable day of the sun," but permitted countrymen to continue their agricultural pursuits. Though virtually a heathen statute, it was enforced by the emperor after his nominal acceptance of Christianity.

The royal mandate not proving a sufficient substitute for divine authority, Eusebius, a bishop who sought the favor of princes, and who was the special friend and flatterer of Constantine, advanced the claim that Christ had transferred the Sabbath to Sunday. Not a single testimony of the Scriptures was produced in proof of the new doctrine. Eusebius himself unwittingly acknowledges its falsity, and points to the real authors of the change. "All things," he says, "whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day." But the Sunday argument, groundless as it was, served to embolden men in trampling upon the Sabbath of the Lord. All who desired to be honored by the world accepted the popular festival.

As the papacy became firmly established, the work of Sunday exaltation was continued. For a time the people engaged in agricultural labor when not attending church, and the seventh day was still regarded as the Sabbath. But steadily a change was effected. Those in holy office were forbidden to pass judgment in any civil controversy on the Sunday. Soon after, all persons, of whatever rank, were commanded to refrain from common labor, on pain of a fine for freemen, and stripes in the case of servants. Later it was decreed, that rich men should be punished with the loss of half of their estates; and finally, that if still obstinate they should be made slaves. The lower classes were to suffer perpetual banishment.

Miracles also were called into requisition. Among other wonders it was reported that as a husbandman who was about to plow his field on Sunday, cleaned his plow with an iron, the iron stuck fast in his hand, and for two years

he carried it about with him, "to his exceeding great pain

and shame."

Later, the pope gave directions that the parish priest should admonish the violators of Sunday, and wish them to go to church and say their prayers, lest they bring some great calamity on themselves and neighbors. An ecclesiastical council brought forward the argument, since so widely employed, even by Protestants, that because persons had been struck by lightning while laboring on Sunday, it must be the Sabbath. "It is apparent," said the prelates, "how high the displeasure of God was upon their neglect of this day." An appeal was then made that priests and ministers, kings and princes, and all faithful people, "use their utmost endeavors and care that the day be restored to its honor, and, for the credit of Christianity, more devoutly observed for time to come."

The decrees of councils proving insufficient, the secular authorities were besought to issue an edict that would strike terror to the hearts of the people, and force them to refrain from labor on the Sunday. At a synod held in Rome, all previous decisions were reaffirmed with greater force and solemnity. They were also incorporated into the ecclesiastical law, and enforced by the civil authorities throughout nearly all Christendom.

Still the absence of scriptural authority for Sunday-keeping occasioned no little embarrassment. The people questioned the right of their teachers to set aside the positive declaration of Jehovah, "The seventh day is the Sabbath of the Lord thy God," in order to honor the day of the sun. To supply the lack of Bible testimony, other expedients were necessary. A zealous advocate of Sunday, who about the close of the twelfth century visited the churches of England, was resisted by faithful witnesses for the truth; and so fruitless were his efforts that he departed from the country for a season, and cast about him for some means to enforce his teachings. When he returned, the lack was supplied, and in his after-labors he met with great success. He brought with him a roll purporting to be from God himself, which contained the needed commandment of Sunday observance, with awful threats to terrify the disobedient. This precious document—as base a counterfeit as the institution it supported—was said to have been found in Heaven, and to have been found in Jerusalem, in the altar of St. Simeon, in Golgotha. But in the palace at Rome was the source

A striking illustration of Rome's policy toward those who disagree with her was given in the long and bloody persecution of the Waldenses, some of whom were observers of the Sabbath. Others suffered in a similar manner for their fidelity to the fourth commandment. The history

But notwithstanding all the efforts to establish Sunday sacredness, papists themselves and the human origin of the institution by which it had been supplanted. "Let all Christians remember that the seventh day was consecrated by God, and hath been received and observed, not only by the Jews, but by all others who changed their Sabbath into the Lord's day." Those who were tampering with the divine law were not ignorant of the character of their work. They were deliberately setting themselves above God. A striking illustration of Rome's policy toward those who were given in the long and bloody struggle of whom were of that man.

But notwithstanding all the efforts to establish Sunday as sacredness. In Scotland, as in England, a greater regard for Sunday was secured by uniting with it a portion of the ancient Sabbath. But the time required to be kept holy varied. An edict from the king of Scotland declared that Saturday from twelve at noon ought to be accounted holy, and that no man, from that time till Monday morning, should engage in worldly business. But notwithstanding all the efforts to establish Sunday as sacredness. In Scotland, as in England, a greater regard for Sunday was secured by uniting with it a portion of the ancient Sabbath. But the time required to be kept holy varied. An edict from the king of Scotland declared that Saturday from twelve at noon ought to be accounted holy, and that no man, from that time till Monday morning, should engage in worldly business.

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ed to set it aside till Monday, found, the next day, that  
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though the oven was very hot. Another who had  
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of the churches of Ethiopia and Abyssinia is especially significant. Amid the gloom of the Dark Ages, the Christians of Central Africa were lost sight of and forgotten by the world, and for many centuries they enjoyed freedom in the exercise of their faith. But at last Rome learned of their existence, and the emperor of Abyssinia was soon beguiled into an acknowledgment of the pope as the vicar of Christ. Other concessions followed. An edict was issued forbidding the observance of the Sabbath under the severest penalties. But papal tyranny soon became a yoke so galling that the Abyssinians determined to break it from their necks. After a terrible struggle, the Romanists were banished from their dominions, and the ancient faith was restored. The churches rejoiced in their freedom, and they never forgot the lesson they had learned concerning the deception, the fanaticism, and the despotic power of Rome. Within their solitary realm they were content to remain, unknown to the rest of Christendom.

The churches of Africa held the Sabbath as it was held by the papal church before her complete apostasy. While they kept the seventh day in obedience to the commandment of God, they abstained from labor on the Sunday in conformity to the custom of the church. Upon obtaining supreme power, Rome had trampled upon the Sabbath of God to exalt her own; but the churches of Africa, hidden for nearly a thousand years, did not share in this apostasy. When brought under the sway of Rome, they were forced to set aside the true and exalt the false Sabbath; but no sooner had they regained their independence than they returned to obedience to the fourth commandment.

These records of the past clearly reveal the enmity of Rome toward the true Sabbath and its defenders, and the means which she employs to honor the institution of her creating. The Word of God teaches that these scenes are to be repeated as papists and Protestants shall unite for the exaltation of the Sunday.

The prophecy of Revelation 13 declares that the power represented by the beast with lamb-like horns shall cause "the earth and them which dwell therein" to worship the papacy—there symbolized by the beast "like unto a leopard." The beast with two horns is also to say "to them that dwell on the earth, that they should make an image to the beast;" and, furthermore, it is to command "small and great, rich and poor, free and bond."

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"the mark of the beast." It has been shown that the United States is the power represented by the beast with lamb-like horns, and that this prophecy will be fulfilled when the United States shall enforce Sunday observance, which Rome claims as the special acknowledgment of her supremacy. But in this homage to papacy the United States will not be alone. The influence of Rome in the countries that once acknowledged her dominion, is still far from being destroyed. And prophecy foretells a restoration of her power. "I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." The infliction of the deadly wound points to the abolition of the papacy in 1798. After this, says the prophet, "His deadly wound was healed; and all the world wondered after the beast." Paul states plainly that the man of sin will continue until the second advent.<sup>1</sup> To the very close of time he will carry forward his work of deception. And the Revelator declares, also referring to the papacy, "All that dwell upon the earth shall worship him, whose names are not written in the book of life."<sup>2</sup> In both the Old and the New World, papacy will receive homage in the honor paid to the Sunday institution, that rests solely upon the authority of the Romish Church.

For about forty years, students of prophecy in the United States have presented this testimony to the world. In the events now taking place is seen a rapid advance toward the fulfillment of the prediction. With Protestant teachers there is the same claim of divine authority for Sunday-keeping, and the same lack of scriptural evidence, as with the papist leaders who fabricated miracles to supply the place of a command from God. The assertion that God's judgments are visited upon men for their violation of the Sunday-sabbath, will be repeated; already it is beginning to be urged. And a movement to enforce Sunday observance is fast gaining ground.

Marvelous in her shrewdness and cunning is the Romish Church. She can read what is to be. She bides her time, seeing that the Protestant churches are paying her homage in their acceptance of the false Sabbath, and that they are preparing to enforce it by the very means which she herself employed in by-gone days. Those who reject the light of truth will yet seek the aid of this self-styled infallible power to exalt an institution that originated with her. How readily

<sup>1</sup>Rev. 13:11-16.<sup>2</sup>2 Thess. 2:8.<sup>3</sup>Rev. 13:3.<sup>4</sup>Rev. 13:8.

### THE IMPENDING CONFLICT—ITS CAUSES

FROM THE VERY BEGINNING of the great controversy in Heaven, it has been Satan's purpose to overthrow the law of God. It was to accomplish this that he entered upon his rebellion against the Creator; and though he was cast out of Heaven, he has continued the same warfare upon the earth. To deceive men, and thus lead them to transgress God's law, is the object which he has steadfastly pursued. Whether this be accomplished by casting aside the law altogether, or by rejecting one of its precepts, the result will be ultimately the same. He that offends "in one point," manifests contempt for the whole law; his influence and example are on the side of transgression; he becomes 'guilty of all.'"<sup>1</sup>

In seeking to cast contempt upon the divine statutes, Satan has perverted the doctrines of the Bible, and errors have thus become incorporated into the faith of thousands who profess to believe the Scriptures. The last great conflict between truth and error is but the final struggle of the long-standing controversy concerning the law of God. Upon this battle we are now entering,—a battle between the laws of men and the precepts of Jehovah, between the religion of the Bible and the religion of fable and tradition.

The agencies which will unite against truth and righteousness in this contest are now actively at work. God's holy Word, which has been handed down to us at such a cost of suffering and blood, is but little valued. The Bible is within the reach of all, but there are few who really accept it as the guide of life. Infidelity prevails to an alarming extent, not in the world merely, but in the church. Many have come to deny doctrines which are the very pillars of the Christian faith. The great facts of creation as presented by the inspired writers, the fall of man, the atonement, and the perpetuity of the law of God, are practically rejected, either wholly or in part, by a large share of the professedly Christian world. Thousands who pride themselves upon their wisdom and independence regard it an evidence of weakness to place implicit confidence in the Bible; they think it a proof of superior talent and learning to cavil at

<sup>1</sup>James 2:10.

the Scriptures, and to spiritualize and explain away their most important truths. Many ministers are teaching their people, and many professors and teachers are instructing their students, that the law of God has been changed or abrogated; and those who regard its requirements as still valid, to be literally obeyed, are thought to be deserving only of ridicule or contempt.

In rejecting the truth, men reject its Author. In trampling upon the law of God, they deny the authority of the Lawgiver. It is as easy to make an idol of false doctrines and theories as to fashion an idol of wood or stone. By misrepresenting the attributes of God, Satan leads men to conceive of him in a false character. With many, a philosophical idol is enthroned in the place of Jehovah; while the living God, as he is revealed in his Word, in Christ, and in the works of creation, is worshiped by but few. Thousands defy nature, while they deny the God of nature. Though in a different form, idolatry exists in the Christian world to-day as verily as it existed among ancient Israel in the days of Elijah. The god of many professedly wise men, of philosophers, poets, politicians, journalists,—the god of polished fashionable circles, of many colleges and universities, even of some theological institutions,—is little better than Baal, the sun-god of Phenicia.

No error accepted by the Christian world strikes more boldly against the authority of Heaven, none is more directly opposed to the dictates of reason, none is more pernicious in its results, than the modern doctrine, so rapidly gaining ground, that God's law is no longer binding upon men. Every nation has its laws, which command respect and obedience; no government could exist without them; and can it be conceived that the Creator of the heavens and the earth has no law to govern the beings he has made? Suppose that prominent ministers were publicly to teach that the statutes which govern their land and protect the rights of its citizens were not obligatory,—that they restricted the liberties of the people, and therefore ought not to be obeyed; how long would such men be tolerated in the pulpit? But is it a graver offense to disregard the laws of States and nations than to trample upon those divine precepts which are the foundation of all government?

It would be far more consistent for nations to abolish their statutes, and permit the people to do as they please, than for the Ruler of the universe to annul his law, and leave the world without a standard to condemn the guilty

or justify the obedient. Would we know the result of making void the law of God? The experiment has been tried. Terrible were the scenes enacted in France when atheism became the controlling power. It was then demonstrated to the world that to throw off the restraints which God has imposed is to accept the rule of the cruelest of tyrants. When the standard of righteousness is set aside, the way is open for the prince of evil to establish his power in the earth.

Wherever the divine precepts are rejected, sin ceases to appear sinful, or righteousness desirable. Those who refuse to submit to the government of God are wholly unfitted to govern themselves. Through their pernicious teachings, the spirit of insubordination is implanted in the hearts of children and youth, who are naturally impatient of control; and lawless, licentious state of society results. While scoffing at the credulity of those who obey the requirements of God, the multitudes eagerly accept the delusions of Satan. They give the rein to lust, and practice the sins which have called down judgments upon the heathen.

Those who teach the people to lightly regard the commandments of God, sow disobedience, to reap disobedience. Let the restraint imposed by the divine law be wholly cast aside, and human laws would soon be disregarded. Because God forbids dishonest practices, coveting, lying, and defrauding, men are ready to trample upon his statutes as a hindrance to their worldly prosperity; but the results of banishing these precepts would be such as they do not anticipate. If the law were not binding, why should any fear to transgress? Property would no longer be safe. Men would obtain their neighbor's possessions by violence; and the strongest would become richest. Life itself would not be respected. The marriage vow would no longer stand as a sacred bulwark to protect the family. He who had the power, would, if he desired, take his neighbor's wife by violence. The fifth commandment would be set aside with the fourth. Children would not shrink from taking the life of their parents, if by so doing they could obtain the desire of their corrupt hearts. The civilized world would become a horde of robbers and assassins; and peace, rest, and happiness would be banished from the earth.

Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the flood-gates of iniquity.





and taken positions which have sown broadcast the seeds of skepticism. Clinging to the papal error of natural immortality and man's consciousness in death, they have rejected the only defense against the delusions of Spiritualism. The doctrine of eternal torment has led many to disbelieve the Bible. And as the claims of the fourth commandment are urged upon the people, it is found that the observance of the seventh-day Sabbath is enjoined; and as the only way to free themselves from a duty which they are unwilling to perform, popular teachers declare that the law of God is no longer binding. Thus they cast away the law and the Sabbath together. As the work of Sabbath reform extends, this rejection of the divine law to avoid the claims of the fourth commandment will become well-nigh universal. The teachings of religious leaders have opened the door to infidelity, to Spiritualism, and to contempt for God's holy law, and upon these leaders rests a fearful responsibility for the iniquity that exists in the Christian world.

Yet this very class put forth the claim that the fast-spreading corruption is largely attributable to the desecration of the so-called "Christian Sabbath," and that the enforcement of Sunday observance would greatly improve the morals of society. This claim is especially urged in America, where the doctrine of the true Sabbath has been most widely preached. Here the temperance work, one of the most prominent and important of moral reforms, is often combined with the Sunday movement, and the advocates of the latter represent themselves as laboring to promote the highest interest of society; and those who refuse to unite with them are denounced as the enemies of temperance and reform. But the fact that a movement to establish error is connected with a work which is in itself good, is not an argument in favor of the error. We may disguise poison by mingling it with wholesome food, but we do not change its nature. On the contrary, it is rendered more dangerous, as it is more likely to be taken unawares. It is one of Satan's devices to combine with falsehood just enough truth to give it plausibility. The leaders of the Sunday movement may advocate reforms which the people need, principles which are in harmony with the Bible, yet while there is with these a requirement which is contrary to God's law, his servants cannot unite with them. Nothing can justify them in setting aside the commandments of God for the precepts of men.

soul, and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience.

As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. And as the spirits will profess faith in the Bible, and manifest respect for the institutions of the church, their work will be accepted as a manifestation of divine power.

The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church-members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium.

Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer. His temptations are leading multitudes to ruin. Intemperance dethrones reason; sensual indulgence, strife, and bloodshed follow. Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God.

Satan works through the elements also to garner his

harvest of unprepared souls. He has studied the secrets of the laboratories of nature; and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields his creatures, and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; and the Lord will do just what he has declared that he would, he will withdraw his blessings from the earth, and remove his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some, in order to further his own designs, and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster, until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail-storm, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous. Destruction will be upon both man and beast. "The earth mourneth and fadeth away," "the haughty people . . . do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant."

And then the great deceiver will persuade men that those who serve God are causing these evils. The class that have provoked the displeasure of Heaven will charge all their troubles upon those whose obedience to God's commandments is a perpetual reproof to transgressors. It will be declared that men are offending God by the violation of the Sunday-sabbath, that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced, and that those who present the claims of

the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity. Thus the accusation urged of old against the servant of God will be repeated, and upon grounds equally well established. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim." As the wrath of the people shall be excited by false charges, they will pursue a course toward God's ambassadors very similar to that which apostate Israel pursued toward Elijah.

The miracle-working power manifested through Spiritualism will exert its influence against those who choose to obey God rather than men. Communications from the spirits will declare that God has sent them to convince the rejecters of Sunday of their error, affirming that the laws of the land should be obeyed as the law of God. They will lament the great wickedness in the world, and second the testimony of religious teachers, that the degraded state of morals is caused by the desecration of Sunday. Great will be the indignation excited against all who refuse to accept their testimony.

Satan's policy in this final conflict with God's people is the same that he employed in the opening of the great controversy in Heaven. He professed to be seeking to promote the stability of the divine government, while secretly bending every effort to secure its overthrow. And the very work which he was thus endeavoring to accomplish, he charged upon the loyal angels. The same policy of deception has marked the history of the Romish Church. It has professed to act as the vicegerent of Heaven, while seeking to exalt itself above God, and to change his law. Under the rule of Rome, those who suffered death for their fidelity to the gospel were denounced as evil-doers; they were declared to be in league with Satan; and every possible means was employed to cover them with reproach, to cause them to appear, in the eyes of the people, and even to themselves, as the vilest of criminals. So it will be now. While Satan seeks to destroy those who honor God's law he will cause them to be accused as law-breakers, as

men who are dishonoring God, and bringing judgments upon the world.

God never forces the will or the conscience; but Satan's constant resort—to gain control of those whom he cannot otherwise seduce—is compulsion by cruelty. Through fear or force he endeavors to rule the conscience, and to secure homage to himself. To accomplish this, he works through both religious and secular authorities, moving them to the enforcement of human laws in defiance of the law of God.

Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. Ministers who deny the obligation of the divine law will present from the pulpit the duty of yielding obedience to the civil authorities as ordained of God. In legislative halls and courts of justice, commandment-keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives.

As the Protestant churches reject the clear, scriptural arguments in defense of God's law, they will long to silence those whose faith they cannot overthrow by the Bible. Though they blind their own eyes to the fact, they are now adopting a course which will lead to the persecution of those who conscientiously refuse to do what the rest of the Christian world are doing, and acknowledge the claims of the papal Sabbath.

The dignitaries of church and State will unite to bribe, persuade, or compel all classes to honor the Sunday. The lack of divine authority will be supplied by oppressive enactments. Political corruption is destroying love of justice and regard for truth; and even in free America, rulers and legislators, in order to secure public favor, will yield to the popular demand for a law enforcing Sunday observance. Liberty of conscience, which has cost so great a sacrifice, will no longer be respected. In the soon-coming conflict we shall see exemplified the prophet's words: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

## Chapter 37

### THE SCRIPTURES A SAFEGUARD

"TO THE LAW AND to the testimony. If they speak not according to this word, it is because there is no light in them." The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. At every revival of God's work, the prince of evil is aroused to more intense activity; he is now putting forth his utmost efforts for a final struggle against Christ and his followers. The last great delusion is soon to open before us. Antichrist is to perform his marvelous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures. By their testimony every statement and every miracle must be tested.

Those who endeavor to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in his Word; they can honor him only as they have a right conception of his character, government, and purposes, and act in accordance with them. None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable Word? Are we prepared to stand firm in defense of the commandments of God and the faith of Jesus?

Before his crucifixion, the Saviour explained to his disciples that he was to be put to death, and to rise again from the tomb; and angels were present to impress his words on minds and hearts. But the disciples were looking for temporal deliverance from the Roman yoke, and they could not tolerate the thought that He in whom all their hopes centered should suffer an ignominious death. The words which they needed to remember were banished from their minds; and when the time of trial came, it found

them unprepared. The death of Jesus as fully destroyed their hopes as if he had not forewarned them. So in the prophecies the future is opened before us as plainly as it was opened to the disciples by the words of Christ. The events connected with the close of probation and the work of preparation for the time of trouble, are clearly presented. But multitudes have no more understanding of these important truths than if they had never been revealed. Satan watches to catch away every impression that would make them wise unto salvation, and the time of trouble will find them unready.

When God sends to men warnings so important that they are represented as proclaimed by holy angels flying in the midst of heaven, he requires every person endowed with reasoning powers to heed the message. The fearful judgments denounced against the worship of the beast and his image,<sup>2</sup> should lead all to a diligent study of the prophecies to learn what the mark of the beast is, and how they are to avoid receiving it. But the masses of the people turn away their ears from hearing the truth, and are turned unto fables. The apostle Paul declared, looking down to the last days, "The time will come when they will not endure sound doctrine." That time has fully come. The multitudes do not want Bible truth, because it interferes with the desires of the sinful, world-loving heart; and Satan supplies the deceptions which they love.

But God will have a people upon the earth to maintain the Bible, and the Bible only, as the standard of all doctrines, and the basis of all reforms. The opinions of learned men, the deductions of science, the creeds or decisions of ecclesiastical councils, as numerous and discordant as are the churches which they represent, the voice of the majority,—not one or all of these should be regarded as evidence for or against any point of religious faith. Before accepting any doctrine or precept, we should demand a plain "Thus saith the Lord" in its support.

Satan is constantly endeavoring to attract attention to man in the place of God. He leads the people to look to bishops, to pastors, to professors of theology, as their guides, instead of searching the Scriptures to learn their duty for themselves. Then, by controlling the minds of these leaders, he can influence the multitudes according to his will.

When Christ came to speak the words of life, the com-



on people heard him gladly; and many, even of the priests and rulers, believed in him. But the chief of the priesthood and the leading men of the nation were determined to condemn and repudiate his teachings. Though they were baffled in all their efforts to find accusations against him, though they could not but feel the influence of the divine power and wisdom attending his words, yet they encased themselves in prejudice; they rejected the clearest evidence of his Messiahship, lest they should be forced to become his disciples. These opponents of Jesus were men whom the people had been taught from infancy to reverence, to whose authority they had been accustomed implicitly to bow. "How is it," they asked, "that our rulers and learned scribes do not believe on Jesus? Would not these pious men receive him if he were the Christ?" It was the influence of such teachers that led the Jewish nation to reject their Redeemer.

The spirit which actuated those priests and rulers is still manifested by many who make a high profession of piety. They refuse to examine the Testimony of the Scriptures concerning the special truths for this time. They point to their own numbers, wealth, and popularity, and look with contempt upon the advocates of truth as few, poor, and unpopular, having a faith that separates them from the world. Christ foresaw that the undue assumption of authority indulged by the scribes and Pharisees would not cease with the dispersion of the Jews. He had a prophetic view of the work of exalting human authority to rule the conscience, which has been so terrible a curse to the church in all ages, and his fearful denunciations of the scribes and Pharisees, and his warnings to the people not to follow these blind leaders, were placed on record as an admonition to future generations.

The Romish Church reserves to the clergy the right to interpret the Scriptures. On the ground that ecclesiastical alone are competent to explain God's Word, it is withheld from the common people. Though the Reformation gave the Scriptures to all, yet the self-same principle which maintained by Rome prevents multitudes in Protestant churches from searching the Bible for themselves. They are taught to accept its teachings as interpreted by the church, and there are thousands who dare receive nothing, however plainly revealed in Scripture, that is contrary to their or the established teaching of their church. Notwithstanding the Bible is full of warnings and

false teachers, many are ready thus to commit the keeping of their souls to the clergy. There are to-day thousands of professors of religion who can give no other reason for points of faith which they hold than that they were so instructed by their religious leaders. They pass by the Saviour's teachings almost unnoticed, and place implicit confidence in the words of the ministers. But are ministers infallible? How can we trust our souls to their guidance unless we know from God's Word that they are light-bearers? A lack of moral courage to step aside from the beaten track of the world, leads many to follow in the steps of learned men; and by their reluctance to investigate for themselves, they are becoming hopelessly fastened in the chains of error. They see that the truth for this time is plainly brought to view in the Bible, and they feel the power of the Holy Spirit attending its proclamation; yet they allow the opposition of the clergy to turn them from the light. Though reason and conscience are convinced, these deluded souls dare not think differently from the minister; and their individual judgment, their eternal interests, are sacrificed to the unbelief, the pride and prejudice, of another.

Many are the ways by which Satan works through human influence to bind his captives. He secures multitudes to himself by attaching them by the silken cords of affection to those who are enemies of the cross of Christ. Whatever this attachment may be, parental, filial, conjugal, or social, the effect is the same; the opposers of truth exert their power to control the conscience, and the souls held under their sway have not sufficient courage, or independence to obey their own convictions of duty.

The truth and the glory of God are inseparable; it is impossible for us, with the Bible within our reach, to honor God by erroneous opinions. Many claim that it matters not what one believes, if his life is only right. But the life is moulded by the faith. If light and truth are within our reach, and we neglect to improve the privilege of hearing and seeing it, we virtually reject it; we are choosing darkness rather than light.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Ignorance is no excuse for error or sin, when there is every opportunity to know the will of God. A man is traveling and comes to a place where the

guideboard, and takes whichever road seems to him to be right, he may be ever so sincere, but will in all probability find himself on the wrong road.

God has given us his Word that we may become acquainted with its teachings, and know for ourselves what he requires of us. When the lawyer came to Jesus with the inquiry, "What shall I do to inherit eternal life?" the Saviour referred him to the Scriptures, saying, "What is written in the law? how readest thou?" Ignorance will not excuse young or old, or release them from the punishment due for the transgression of God's law, because there is in their hands a faithful presentation of that law and of its principles and its claims. It is not enough to have good intentions; it is not enough to do what a man thinks is right, or what the minister tells him is right. His soul's salvation is at stake, and he should search the Scriptures for himself. However strong may be his conviction, however confident he may be that the minister knows what is truth, this is not his foundation. He has a chart pointing out every waymark on the heavenward journey, and he ought not to guess at anything.

It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example. We should day by day study the Bible diligently, weighing every thought, and comparing scripture with scripture. With divine help, we are to form our opinions for ourselves, as we are to answer for ourselves before God.

The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared, "Ye know not the Scriptures, neither the power of God," The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed. Christ has given the promise, "If any man will do His will, he shall know of the doctrine." If men would but take the Bible as it reads, if there were no false teachers to mislead and confuse their minds, a work would be accomplished that would make angels glad, and that would bring into the fold of Christ thousands upon thousands who are now wandering in error.

<sup>a</sup>Prov. 16:25.

<sup>b</sup>Mark 12:24.

<sup>c</sup>John 7:17.

We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner. Scriptural difficulties can never be mastered by the same methods that are employed in grappling with philosophical problems. We should not engage in the study of the Bible with that self-reliance with which so many enter the domains of science, but with a prayerful dependence upon God, and a sincere desire to learn his will. We must come with a humble and teachable spirit to obtain knowledge from the great I AM. Otherwise, evil angels will so blind our minds and harden our hearts that we shall not be impressed by the truth.

Many a portion of Scripture which learned men pronounce a mystery, or pass over as unimportant, is full of comfort and instruction to him who has been taught in the school of Christ. One reason why many theologians have no clearer understanding of God's Word is, they close their eyes to truths which they do not wish to practice. An understanding of Bible truth depends not so much on the power of intellect brought to the search as on the singleness of purpose, the earnest longing after righteousness.

The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of things easy to be understood, or prevent us from finding truths difficult of comprehension. It is the office of heavenly angels to prepare the heart to so comprehend God's Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises. We should make the psalmist's petition our own: "Open thou mine eyes, that I may behold wondrous things out of thy law." Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scriptural weapons. But angels are round about those who are willing to be taught in divine things; and in the time of great necessity they will bring to their remembrance the truths  
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Jesus promised his disciples, "The Comforter, the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." But the teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril. "Thy Word have I hid in mine heart," said David, "that I might not sin against thee."<sup>10</sup>

All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of the sarcasms and sophisms, the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace." Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at truth unaided by the wisdom of God, are entangled in the snare

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depends upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the Judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan's enchanted ground. Sleep not, sentinels of

<sup>10</sup>John 14:26.

<sup>11</sup>Ps. 119:11.

<sup>12</sup>Heb. 10:29.

God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to enumerate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectation by bearing fruit. He holds them accountable for their failure to accomplish all the good which they could have done, through his grace strengthening them. In the books of Heaven they are registered as cumberers of the ground. Yet the case of even this class is not utterly hopeless. With those who have slighted God's mercy and abused his grace, the heart of long-suffering love yet pleads. "Wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light. See then that ye walk circumspectly, . . . redeeming the time, because the days are evil."<sup>12</sup>

When the testing time shall come, those who have made God's Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his faith stronger, his hope brighter, than in days of prosperity.

Says the psalmist: "Thy testimonies are my meditation." "Through the precepts I get understanding; therefore I hate every false way."<sup>13</sup>

"Happy is the man that findeth wisdom." "He shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."<sup>14</sup>

<sup>12</sup>Eph. 5:14-16.

<sup>13</sup>Ps. 119:99, 104

## Chapter 38

### THE FINAL WARNING

"I SAW ANOTHER ANGEL come down from Heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." "And I heard another voice from Heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."<sup>1</sup>

This scripture points forward to a time when the announcement of the fall of Babylon, as made by the second angel<sup>2</sup> of Revelation 14, is to be repeated, with the additional mention of the corruptions which have been bringing the various organizations that constitute Babylon, and that message was first given, in the summer of 1844. The terrible condition of the religious world is here depicted. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, and they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the dialogue, until they are led to persecute those who hold it sacred. Christ is set at naught in the contempt placed upon His Word and His people. As the teachings of Spiritualism are accepted by the churches, the restraint imposed upon the carnal heart is removed, and the profession of religion becomes a cloak to conceal the basest iniquity. A belief in spiritual manifestations opens the door to seducing spirits, and doctrines of devils, and thus the influence of angels will be felt in the churches.

Of Babylon, at the time brought to view in this prophecy it is declared, "Her sins have reached unto heaven, and God hath remembered her iniquities." She has filled the measure of her guilt, and destruction is about to fall upon her. But God still has a people in Babylon; and before the visitation of His judgments, these faithful ones must be called out, that they "partake not of her sins, and receive not of her plagues." Hence the movement symbol-

<sup>1</sup>Rev. 18:1, 2, 4.

<sup>2</sup>Rev. 14:8.

<sup>3</sup>Rev. 18:5.

ized by the angel coming down from Heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, "Come out of her, my people." These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth.

Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, "both small and great, rich and poor, free and bond," shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. On the other hand, the law of God enjoining the Creator's rest-day demands obedience, and threatens wrath against all who transgress its precepts.

With the issue thus clearly brought before him, whoever shall trample upon God's law to obey a human enactment, receives the mark of the beast; he accepts the sign of allegiance to the power which he chooses to obey instead of God. The warning from Heaven is, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation."<sup>5</sup>

But not one is made to suffer the wrath of God until the truth has been brought home to his mind and conscience, and has been rejected. There are many who have never had an opportunity to hear the special truths for this time. The obligation of the fourth commandment has never been set before them in its true light. He who reads every heart, and tries every motive, will leave none who desire a knowledge of the truth, to be deceived as to the issues of the controversy. The decree is not to be urged upon the people blindly. Every one is to have sufficient light to make his decision intelligently.

The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve him not. While the observance of the false sabbath in compliance with the law of the State, contrary



to the fourth commandment, will be an avowal of allegiance to a power that is in opposition to God, the keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator. While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God.

Heretofore those who presented the truths of the third angel's message have often been regarded as mere alarmists. Their predictions that religious intolerance would gain control in the United States, that church and State would unite to persecute those who keep the commandments of God, have been pronounced groundless and absurd. It has been confidently declared that this land could never become other than what it has been, the defender of religious freedom. But as the question of enforcing Sunday observance is widely agitated, the event so long doubted and disbelieved is seen to be approaching, and the third message will produce an effect which it could not have had before.

In every generation God has sent his servants to rebuke sin, both in the world and in the church. But the people desire smooth things spoken to them, and the pure, unvarnished truth is not acceptable. Many reformers, in entering upon their work, determined to exercise great prudence in attacking the sins of the church and the nation. They hoped, by the example of a pure Christian life, to lead the people back to the doctrines of the Bible. But the Spirit of God came upon Elijah, moving him to rebuke the sins of a wicked king and an apostate people; they could not refrain from preaching the plain utterances of the Bible,—doctrines which they had been reluctant to present. They were impelled to zealously declare the truth, and the danger which threatened souls. The words which the Lord gave them they uttered, fearless of consequences, and the people were compelled to hear the warning.

Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to his service. The laborers will be qualified rather by the unction of his Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results

of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these. In amazement they hear the testimony that Babylon is the church, fallen because of her errors and sins, because of her rejection of the truth sent to her from Heaven. As the people go to their former teachers with the eager inquiry, Are these things so? the ministers present fables, prophesy smooth things, to soothe their fears, and quiet the awakened conscience. But since many refuse to be satisfied with the mere authority of men, and demand a plain "Thus saith the Lord," the popular ministry, like the Pharisees of old, filled with anger as their authority is questioned, will denounce the message as of Satan, and stir up the sin-loving multitudes to revile and persecute those who proclaim it.

As the controversy extends into new fields, and the minds of the people are called to God's down-trodden law, Satan is astir. The power attending the message will only madden those who oppose it. The clergy will put forth almost superhuman efforts to shut away the light, lest it should shine upon their flocks. By every means at their command they will endeavor to suppress the discussion of these vital questions. The church appeals to the strong arm of civil power, and in this work, papists and Protestants unite. As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment-keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. But their steadfast answer is, "Show us from the Word of God our error,"—the same plea that was made by Luther under similar circumstances. Those who are arraigned before the courts make a strong vindication of the truth, and some who hear them are led to take their stand to keep all the commandments of God. Thus light will be brought before thousands who otherwise would know nothing of these truths.

Conscientious obedience to the Word of God will be treated as rebellion. Blinded by Satan, the parent will exercise harshness and severity toward the believing child; the master or mistress will

erited, and driven from home. The words of Paul  
terally fulfilled, "All that will lie godly in Christ  
all suffer persecution." As the defenders of truth  
o honor the Sunday-sabbath, some of them will be  
to prison, some will be exiled, some will be treated  
es. To human wisdom, all this now seems impossi-  
t as the restraining Spirit of God shall be withdrawn,  
men, and they shall be under the control of Satan,  
nates the divine precepts, there will be strange de-  
ments. The heart can be very cruel when God's fear  
love are removed.

As the storm approaches, a large class who have pro-  
fessed faith in the third angel's message, but have not been  
sanctified through obedience to the truth, abandon their  
position, and join the ranks of the opposition. By uniting  
with the world and partaking of its spirit, they have come  
into view matters in nearly the same light; and when the test  
is brought, they are prepared to choose the easy, popular  
side. Men of talent and pleasing address, who once rejoiced  
in the truth, employ their powers to deceive and mislead  
souls. They become the most bitter enemies of their former  
brethren. When Sabbath-keepers are brought before the  
courts to answer for their faith, these apostates are the  
most efficient agents of Satan to misrepresent and accuse  
them, and by false reports and insinuations to stir up the  
rulers against them.

In this time of persecution the faith of the Lord's  
servants will be tried. They have faithfully given the  
warning, looking to God and to his Word alone. God's  
Spirit, moving upon their hearts, has constrained them to  
speak. Stimulated with holy zeal, and with the divine  
impulse strong upon them, they entered upon the perform-  
ance of their duties without coldly calculating the conse-  
quences of speaking to the people the word which the Lord  
had given them. They have not consulted their temporal  
interests, or sought to preserve their reputation or their  
lives. Yet when the storm of opposition and reproach  
bursts upon them, some, overwhelmed with consternation,  
will be ready to exclaim, "Had we foreseen the conse-  
quences of our words, we would have held our peace."  
They are hedged in with difficulties. Satan assails them  
with fierce temptations. The work which they have under-  
taken seems far beyond their ability to accomplish. They

are threatened with destruction. The enthusiasm which animated them is gone; yet they cannot turn back. Then, feeling their utter helplessness, they flee to the Mighty One for strength. They remember that the words which they have spoken were not theirs, but His who bade them give the warning. God put the truth into their hearts, and they could not forbear to proclaim it.

The same trials have been experienced by men of God in ages past. Wycliffe, Huss, Luther, Tyndale, Baxter, Wesley, urged that all doctrines be brought to the test of the Bible, and declared that they would renounce everything which it condemned. Against these men, persecution raged with relentless fury; yet they ceased not to declare the truth. Different periods in the history of the church have each been marked by the development of some special truth, adapted to the necessities of God's people at that time. Every new truth has made its way against hatred and opposition; those who were blessed with its light were tempted and tried. The Lord gives a special truth for the people in an emergency. Who dare refuse to publish it? He commands his servants to present the last invitation of mercy to the world. They cannot remain silent, except at the peril of their souls. Christ's ambassadors have nothing to do with consequences. They must perform their duty, and leave results with God.

As the opposition rises to a fiercer height, the servants of God are again perplexed; for it seems to them that they have brought the crisis. But conscience and the Word of God assure them that their course is right; and although the trials continue, they are strengthened to bear them. The contest grows closer and sharper, but their faith and courage rise with the emergency. Their testimonies, "We dare not tamper with God's Word, dividing his holy law, calling one portion essential and another non-essential, to gain the favor of the world. The Lord whom we serve is able to deliver us. Christ has conquered the powers of earth; and shall we be afraid of a world already conquered?"

Persecution in its varied forms is the development of a principle which will exist as long as Satan exists, and Christianity has vital power. No man can serve God without enlisting against himself the opposition of the hosts of darkness. Evil angels will assail him, alarmed that his influence is taking the prey from their hands. Evil men

rebuked by his example, will unite with them in seeking to separate him from God by alluring temptations. When these do not succeed, then a compelling power is employed to force the conscience.

But so long as Jesus remains man's intercessor in the sanctuary above, the restraining influence of the Holy Spirit is felt by rulers and people. It still controls, to some extent, the laws of the land. Were it not for these laws, the condition of the world would be much worse than it now is. While many of our rulers are active agents of Satan, God also has his agents among the leading men of the nation. The enemy moves upon his servants to propose measures that would greatly impede the work of God; but statesmen who fear the Lord are influenced by holy angels to oppose such propositions with unanswerable arguments. Thus a few men will hold in check a powerful current of evil. The opposition of the enemies of truth will be restrained that the third angel's message may do its work. When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble.

The angel who unites in the proclamation of the third angel's message is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold. The Advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world, and in some countries there was the greatest religious interest which has been witnessed in any land since the Reformation of the sixteenth century; but these are to be far exceeded by the mighty movement under the last warning of the third angel.

The work will be similar to that of the day of Pentecost. As the "former rain" was given, in the outpouring of the Holy Spirit at the opening of the gospel, to cause the upspringing of the precious seed, so the "latter rain" will be given at its close, for the ripening of the harvest. "Then shall we know, if we follow on to know the Lord; his going forth is prepared as the morning; and he shall come unto us as the rain, as the latter and former rain unto the earth." "Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the former rain

moderately, and he will cause to come down for you the rain, the former rain, and the latter rain.” “In the last days, saith God, I will pour out of my Spirit upon all flesh.” “And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.” The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. Here are “the times of refreshing” to which the apostle Peter looked forward when he said, “Repent ye therefore, and be converted, that your sins may be blotted out [in the investigative Judgment], when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus.”<sup>10</sup>

Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from Heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers. Satan also works with lying wonders, even bringing down fire from heaven in the sight of men.” Thus the inhabitants of the earth will be brought to take their stand.

The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord’s side.

## Chapter 39

### "THE TIME OF TROUBLE"

"AT THAT TIME SHALL Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book."

When the third angel's message closes, mercy no longer pleads for the guilty inhabitants of the earth. The people of God have accomplished their work. They have received "the latter rain," "the refreshing from the presence of the Lord," and they are prepared for the trying hour before them. Angels are hastening to and fro in Heaven. An angel returning from the earth announces that his work is done; the final test has been brought upon the world, and all who have proved themselves loyal to the divine precepts have received "the seal of the living God." Then Jesus ceases his intercession in the sanctuary above. He lifts his hands, and with a loud voice says, "It is done;" and all the angelic host lay off their crowns as he makes the solemn announcement: "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."<sup>2</sup> Every case has been decided for life or death. Christ has made the atonement for his people, and blotted out their sins. The number of his subjects is made up; "the kingdom and dominion, and the greatness of the kingdom under the whole heaven," is about to be given to the heirs of salvation, and Jesus is to reign as King of kings, and Lord of lords.

When he leaves the sanctuary, darkness covers the inhabitants of the earth. In that fearful time the righteous must live in the sight of a holy God without an intercessor. The restraint which has been upon the wicked is removed, and Satan has entire control of the finally impenitent. God's long-suffering has ended. The world has rejected his mercy, despised his love, and trampled upon his law. The wicked have passed the boundary of their probation; the Spirit of God, persistently resisted, has been at last

<sup>1</sup>Dan. 12:1.

<sup>2</sup>Rev. 22:11.

withdrawn. Unsheltered by divine grace, they have no protection from the wicked one. Satan will then plunge the inhabitants of the earth into one great final trouble. As the angels of God cease to hold in check the fierce winds of human passion, all the elements of strife will be let loose. The whole world will be involved in ruin more terrible than that which came upon Jerusalem of old.

A single angel destroyed all the first-born of the Egyptians, and filled the land with mourning. When David offended against God by numbering the people, one angel caused that terrible destruction by which his sin was punished. The same destructive power exercised by holy angels when God commands, will be exercised by evil angels when he permits. There are forces now ready, and only waiting the divine permission, to spread desolation everywhere.

Those who honor the law of God have been accused of bringing judgments upon the world, and they will be regarded as the cause of the fearful convulsions of nature and the strife and bloodshed among men that are filling the earth with woe. The power attending the last warning has enraged the wicked; their anger is kindled against all who have received the message, and Satan will excite to still



to the popular demand, will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the State, ought not to be tolerated; that it is better for them to suffer, than for whole nations to be thrown into confusion and lawlessness. The same argument eighteen hundred years ago was brought against Christ by the "rulers of the people." "It is expedient for us," said the wily Caiaphas, "that one man should die for the people, and that the whole nation perish not." This argument will appear conclusive; and a decree will finally be issued against those who hallow the Sabbath of the fourth commandment, denouncing them as deserving of the severest punishment, and giving the people liberty, after a certain time, to put them to death. Romanism in the Old World, and apostate protestantism in the New, will pursue a similar course toward those who honor all the divine precepts.

The people of God will then be plunged into those scenes of affliction and distress described by the prophet as the time of Jacob's trouble. "Thus saith the Lord: We have heard a voice of trembling, of fear, and not of peace." "All faces are turned into paleness. Alas! for that day is great, so that none is like it; it is even the time of Jacob's trouble; but he shall be saved out of it."

Jacob's night of anguish, when he wrestled in prayer for deliverance from the hand of Esau,<sup>2</sup> represents the experience of God's people in the time of trouble. Because of the deception practiced to secure his father's blessing, intended for Esau, Jacob had fled for his life, alarmed by his brother's deadly threats. After remaining for many years an exile, he had set out, at God's command, to return with his wives and children, his flocks and herds, to his native country. On reaching the borders of the land, he was filled with terror by the tidings of Esau's approach at the head of a band of warriors, doubtless, seemed about to fall helpless victims of violence and slaughter. And to the burden of anxiety and fear was added the crushing weight of self-reproach; for it was his own sin that had brought his danger. His only hope was in the mercy of God; his only defense must be prayer. Yet he leaves nothing undone on his own part to atone for the wrong to his brother, and to avert the threatened danger. So should the followers of Christ, as they approach the time of trouble, make every

<sup>1</sup>John 11:50.<sup>2</sup>Jer. 30:5-7.<sup>3</sup>Gen. 32:24-30.

exertion to place themselves in a proper light before the people, to disarm prejudice, and to avert the danger which threatens liberty of conscience.

Having sent his family away, that they may not witness his distress, Jacob remains alone to intercede with God. He confesses his sin, and gratefully acknowledges the mercy of God toward him, while with deep humiliation he pleads the covenant made with his fathers, and the promises to himself in the night vision at Bethel and in the land of his exile. The crisis in his life has come; everything is at stake. In the darkness and solitude he continues praying and humbling himself before God. Suddenly a hand is laid upon his shoulder. He thinks that an enemy is seeking his life, and with all the energy of despair he wrestles with his assailant. As the day begins to break, the stranger puts forth his superhuman power; at his touch the strong man seems paralyzed, and he falls, a helpless, weeping suppliant, upon the neck of his mysterious antagonist. Jacob knows now that it is the Angel of the covenant with whom he has been in conflict. Though disabled, and suffering the keenest pain, he does not relinquish his purpose. Long has he endured perplexity, remorse, and trouble for his sin; now he must have the assurance that it is pardoned. The divine visitant seems about to depart; but Jacob clings to him, pleading for a blessing. The Angel urges, "Let me go; for the day breaketh;" but the patriarch exclaims, "I will not let thee go, except thou bless me." What confidence, what firmness and perseverance, are here displayed! Had this been a boastful, presumptuous claim, Jacob would have been instantly destroyed; but his was the assurance of one who confesses his weakness and unworthiness, yet trusts the mercy of a covenant-keeping God.

"He had power over the Angel, and prevailed." Through humiliation, repentance, and self-surrender, this sinful, erring mortal prevailed with the Majesty of Heaven. He had fastened his trembling grasp upon the promises of God, and the heart of Infinite Love could not turn away the sinner's plea. As an evidence of his triumph, and an encouragement to others to imitate his example, his name was changed from one which was a reminder of his sin, to one that commemorated his victory. And the fact that Jacob had prevailed with God was an assurance that he

would prevail with men. He no longer feared to encounter his brother's anger; for the Lord was his defense.

Satan had accused Jacob before the angels of God, claiming the right to destroy him because of his sin; he had moved upon Esau to march against him; and during the patriarch's long night of restling, Satan endeavored to force upon him a sense of his guilt, in order to discourage him, and break his hold upon God. Jacob was driven almost to despair; but he knew that without help from Heaven he must perish. He had sincerely repented of his great sin, and he appealed to the mercy of God. He would not be turned from his purpose, but held fast the Angel, and urged his petition with earnest, agonizing cries, until he prevailed.

As Satan influenced Esau to march against Jacob, so he will stir up the wicked to destroy God's people in the time of trouble. And as he accused Jacob, he will urge his accusations against the people of God. He numbers the world as his subjects; but the little company who keep the commandments of God are resisting his supremacy. If he could blot them from the earth, his triumph would be complete. He sees that holy angels are guarding them, and he infers that their sins have been pardoned; but he does not know that their cases have been decided in the sanctuary above. He has an accurate knowledge of the sins which he has tempted them to commit, and he presents these before God in the most exaggerated light, representing his people to be just as deserving as himself of exclusion from the favor of God. He declares that the Lord cannot in justice forgive their sins, and yet destroy him and his angels. He claims them as his prey, and demands that they be given into his hands to destroy.

As Satan accuses the people of God on account of their sins, the Lord pe

Their confidence in God, their faith and firmness, will be severely tested. As they review the past, their hopes sink; for in their whole lives they can see little good. They are fully conscious of their weakness and unworthiness. Satan endeavors to terrify them with the thought that their cases are hopeless, that the stain of their defilement will never be washed away. He hopes to so destroy their faith that they will yield to his temptations, and turn from their allegiance to God.

Though God's people will be surrounded by enemies who are bent upon their destruction, yet the anguish which they suffer is not a dread of persecution for the truth's

sake; they fear that every sin has not been repented of, and that through some fault in themselves they shall fail to realize the fulfillment of the Saviour's promise, "I will keep thee from the hour of temptation which shall come upon all the world." If they could have the assurance of pardon, they would not shrink from torture or death; but should they prove unworthy, and lose their lives because of their own defects of character, then God's holy name would be reproached.

On every hand they hear the plottings of treason, and see the active working of rebellion; and there is aroused within them an intense desire, an earnest yearning of soul, that this great apostasy may be terminated, and the wickedness of the wicked may come to an end. But while they plead with God to stay the work of rebellion, it is with a keen sense of self-reproach that they themselves have no more power to resist and urge back the mighty tide of evil. They feel that had they always employed all their ability in the service of Christ, going forward from strength to strength, Satan's forces would have less power to prevail against them.

They afflict their souls before God, pointing to their past repentance of their many sins, and pleading the Saviour's promise, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me."<sup>8</sup> Their faith does not fail because their prayers are not immediately answered. Though suffering the keenest anxiety, terror, and distress, they do not cease their intercessions. They lay hold of the strength of God as Jacob laid hold of the Angel; and the language of their souls is, "I will not let thee go, except thou bless me."

Had not Jacob previously repented of his sin in obtaining the birthright by fraud, God would not have heard his prayer and mercifully preserved his life. So, in the time of trouble, if the people of God had unconfessed sins to appear before them while tortured with fear and anguish, they would be overwhelmed; despair would cut off their faith, and they could not have confidence to plead with God for deliverance. But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to Judgment, and have been blotted out; and they cannot bring them to remembrance.

Satan leads many to believe that God will overlook their unfaithfulness in the minor affairs of life; but the Lord shows in his dealings with Jacob that he will in nowise sanction or tolerate evil. All who endeavor to excuse or conceal their sins, and permit them to remain upon the books of Heaven, unconfessed and unforgiven, will be overcome by Satan. The more exalted their profession, and the more honorable the position which they hold, the more grievous is their course in the sight of God, and the more sure the triumph of their great adversary. Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless.

Those professed Christians who come up to that last fearful conflict unprepared, will, in their despair, confess their sins in words of burning anguish, while the wicked exult over their distress. These confessions are of the same character as was that of Esau or of Judas. Those who make them lament the *result* of transgression, but not its guilt. They feel no true contrition, no abhorrence of evil. They acknowledge their sin, through fear of punishment; but, like Pharaoh of old, they would return to their defiance of Heaven, should the judgments be removed.

Jacob's history is also an assurance that God will not cast off those who have been deceived, and tempted, and betrayed into sin, but who have returned unto him with true repentance. While Satan seeks to destroy this class God will send his angels to comfort and protect them in the time of peril. The assaults of Satan are fierce and determined, his delusions are terrible; but the Lord's eye is upon his people, and his ear listens to their cries. Their affliction is great, the flames of the furnace seem about to consume them; but the Refiner will bring them forth as gold tried in the fire. God's love for his children during the period of their severest trial is as strong and tender as in the days of their sunniest prosperity; but it is needful for them to be placed in the furnace fire; their earthliness must be consumed that the image of Christ may be perfectly reflected.

The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of impor-

fortunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for his blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God.

Those who exercise but little faith now, are in the greatest danger of falling under the power of Satanic delusions and the decree to compel the conscience. And even if they endure the test, they will be plunged into deeper distress and anguish in the time of trouble, because they have never made it a habit to trust in God. The lessons of faith which they have neglected, they will be forced to learn under a terrible pressure of discouragement.

We should now acquaint ourselves with God by proving his promises. Angels record every prayer that is earnest and sincere. We should rather dispense with selfish gratifications than neglect communion with God. The deepest poverty, the greatest self-denial, with his approval, is better than riches, honors, ease, and friendship without it. We must take time to pray. If we allow our minds to be absorbed by worldly interests, the Lord may give us time removing from us our idols of gold, of houses, or of fertile lands.

The young would not be seduced into sin if they would refuse to enter any path, save that upon which they could receive God's blessing. If the messengers who bear the last solemn warning to the world would pray for the blessing of God, not in a cold, listless, lazy manner, but fervently and with faith, as did Jacob, they would find many places where they could say, "I have seen God face to face, and my life is preserved." They would be accounted of Heaven as angels, having power to prevail with God and with men.

The "time of trouble such as never was," is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true.

most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God. Though Noah, Daniel, and Job were in the land, "as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness."<sup>10</sup>

Now, while our great High Priest is making the atonement for us, we should seek to become perfect in Christ. Not even by a thought could our Saviour be brought to yield to the power of temptation. Satan finds in human hearts some point where he can gain a foot-hold; some sinful desire is cherished, by means of which his temptations assert their power. But Christ declared of himself, "The prince of this world cometh, and hath nothing in me."<sup>11</sup> Satan could find nothing in the Son of God that would enable him to gain the victory. He had kept his Father's commandments, and there was no sin in him that Satan could use to his advantage. This is the condition in which those must be found who shall stand in the time of trouble.

It is in this life that we are to separate sin from us through faith in the atoning blood of Christ. Our precious Saviour invites us to join ourselves to him, to unite our weakness to his strength, our ignorance to his wisdom, our unworthiness to his merits. God's providence is the school in which we are to learn the meekness and lowliness of Jesus. The Lord is ever setting before us, not the way we would choose, which seems easier and pleasanter to us, but the true aims of life. It rests with us to co-operate with the agencies which Heaven employs, in the work of conforming our characters to the divine model. None can neglect or defer this work but at the most fearful peril to their souls.

The apostle John in vision heard a loud voice in Heaven exclaiming, "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time."<sup>12</sup> Fearful are the scenes which call forth this exclamation from the heavenly voice. The wrath of Satan increases as his time grows short, and his work of deceit and destruction will reach its culmination in the time of trouble.

<sup>10</sup>Eze. 14:20.<sup>11</sup>John 14:30.<sup>12</sup>Rev. 12:12.

Fearful sights of a supernatural character will soon be revealed in the heavens, in token of the power of miracle-working demons. The spirits of devils will go forth to the kings of the earth and to the whole world, to fasten them in deception, and urge them on to unite with Satan in his last struggle against the government of Heaven. By these agencies, rulers and subjects will be alike deceived. Persons will arise pretending to be Christ himself, and claiming the title and worship which belong to the world's Redeemer. They will perform wonderful miracles of healing, and will profess to have revelations from Heaven contradicting the testimony of the Scriptures.

As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. In different parts of the earth, Satan will manifest himself among men as a majestic being of dazzling brightness, resembling the description of the Son of God given by John in the Revelation.<sup>12</sup> The glory that surrounds him is unsurpassed by anything that mortal eyes have yet beheld. The shout of triumph rings out upon the air, "Christ has come! Christ has come!" The people prostrate themselves in adoration before him, while he lifts up his hands, and pronounces a blessing upon them, as Christ blessed his disciples when he was upon the earth. His voice is soft and subdued, yet full of melody. In gentle, compassionate tones he presents some of the same gracious, heavenly truths which the Saviour uttered; he heals the diseases of the people, and then, in his assumed character of Christ, he claims to have changed the Sabbath to Sunday, and commands all to hallow the day which he has blessed. He declares that those who persist in keeping holy the seventh day are blaspheming his name by refusing to listen to his angels sent to them with light and truth. This is the strong, almost overmastering delusion. Like the Samaritans who were deceived by Simon Magus, the multitudes, from the least to the greatest, give heed to these sorceries, saying, This is "the great power of God!"

But the people of God will not be misled. The teachings of this false christ are not in accordance with the Scriptures. His blessing is pronounced upon the worshippers of the beast and his image—the very class upon whom the



Bible declares that God's unmingled wrath shall be poured out.

And, furthermore, Satan is not permitted to counterfeit the manner of Christ's advent. The Saviour has warned his people against deception upon this point, and has clearly foretold the manner of his second coming. "There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."<sup>15</sup> This coming, there is no possibility of counterfeiting. It will be universally known—witnessed by the whole world.

Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing time will come. By the sifting of temptation, the genuine Christian will be revealed. Are the people of God now so firmly established upon his Word that they would not yield to the evidence of their senses? Would they, in such a crisis, cling to the Bible, and the Bible only? Satan will, if possible, prevent them from obtaining a preparation to stand in that day. He will so arrange affairs as to hedge up their way, entangle them with earthly treasures, cause them to carry a heavy, wearisome burden, that their hearts may be overcharged with the cares of this life, and the day of trial may come upon them as a thief.

As the decree issued by the various rulers of Christendom against commandment-keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages, and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. Like the Christians of the Piedmont valleys, they will make the high places of the earth their sanctuaries, and will thank God for the "munitions of rocks."<sup>16</sup> But many of all nations, and all classes, high and low, rich and poor, black and

<sup>15</sup>Matt. 24:24-27, 31; 25:31; Rev. 1:7; 1 Thess. 4:16, 17.

<sup>16</sup>Isa. 33:16.

which will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help.

Will the Lord forget his people in this trying hour? Did he forget faithful Noah when judgments were visited upon the antediluvian world? Did he forget Lot when the fire came down from Heaven to consume the cities of the plain? Did he forget Joseph surrounded by idolaters in Egypt? Did he forget Elijah when the oath of Jezebel threatened him with the fate of the prophets of Baal? Did he forget Jeremiah in the dark and dismal pit of his prison-house? Did he forget the three worthies in the fiery furnace? or Daniel in the den of lions?

"Zion said, Jehovah hath forsaken me, and my Lord hath forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands."<sup>1</sup> The Lord of hosts has said, "He that toucheth you, toucheth the apple of his eye."<sup>2</sup>

wicked."<sup>22</sup> The Lord is "merciful and gracious, long-suffering, and abundant in goodness and truth," "forgiving iniquity and transgression and sin." Yet he will "by no means clear the guilty." "The Lord is slow to anger, and great in power, and will not at all acquit the wicked."<sup>23</sup> By terrible things in righteousness he will vindicate the authority of his downtrodden law. The severity of the retribution awaiting the transgressor may be judged by the Lord's reluctance to execute justice. The nation with which he bears long, and which he will not smite until it has filled up the measure of its iniquity in God's account, will finally drink the cup of wrath unmixed with mercy.

When Christ ceases his intercession in the sanctuary, the unmingled wrath threatened against those who worship the beast and his image and receive his mark,<sup>24</sup> will be poured out. The plagues upon Egypt when God was about to deliver Israel, were similar in character to those more terrible and extensive judgments which are to fall upon the world just before the final deliverance of God's people. Says the Revelator, in describing these terrific scourges, "There fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image." The sea "became as the blood of a dead man, and every living soul died in the sea." And "the rivers and fountains of waters became blood."<sup>25</sup> Terrible as these inflictions are, God's justice stands fully vindicated. The angel of God declares, "Thou art righteous, O Lord, . . . because thou has judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."<sup>26</sup> By condemning the people of God to death they have as truly incurred the guilt of their blood, as if it had been shed by their hands. In like manner Christ declared the Jews of his time guilty of all the blood of holy men which had been shed since the days of Abel; for they possessed the same spirit, and were seeking to do the same work, with these murderers of the prophets.

In the plague that follows, power is given to the sun "to scorch men with fire. And men were scorched with great heat."<sup>27</sup> The prophets thus describe the condition of the earth at this fearful time: "The land mourneth; . . . because the harvest of the field is perished." "All the trees

<sup>22</sup>Eze. 33:11.

<sup>23</sup>Rev. 14:9, 10.

<sup>24</sup>Ex. 34:6, 7; Nah. 1:3.

<sup>25</sup>Rev. 16:2-6, 8, 9.



shall they that fear him "rejoice in the Lord," and joy in the God of their salvation."

"The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; he shall preserve thy soul" "He shall deliver thee from the snare of the fowler, and from the noisome pestilence. He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."<sup>23</sup>

Yet to human sight it will appear that the people of God must soon seal their testimony with their blood, as did the martyrs before them. They themselves begin to fear that the Lord has left them to fall by the hand of their enemies. It is a time of fearful agony. Day and night they cry unto God for deliverance. The wicked exult, and the jeering cry heard, "Where now is your faith? Why does not God deliver you out of our hands if you are indeed his people?"

Let the waiting ones remember Jesus dying upon Calvary's cross, and the chief priests and rulers shouting in mockery, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him."<sup>24</sup> Like Jacob, all are wrestling with God. Their countenances express their internal struggle. Paleness sits upon every face. Yet they cease not their earnest intercession.

Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathizing tenderness, angels have witnessed their distress, and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God

<sup>23</sup>Hab. 3:17, 18.

<sup>24</sup>Matt. 27:42.

<sup>25</sup>Ps. 121:5-7; 91:3-10.

must drink of the cup, and be baptized with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavor to wait trustingly for the Lord to work, they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience. Yet for the elect's sake, the time of trouble will be shortened. "Shall not God avenge his own elect, which cry day and night unto him? . . . I tell you that he will avenge them speedily."<sup>22</sup> The end will come more quickly than men expect. The wheat will be gathered and bound in sheaves for the garner of God; the tares will be bound as fagots for the fires of destruction.

The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment-keepers may be put to death, their enemies will in some cases anticipate the decree, and, before the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall as powerless as a straw. Others are defended by angels in the form of men of war.

In all ages, God has wrought through holy angels for the succor and deliverance of his people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men, in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the oaks at noon. They have accepted the hospitalities of human homes. They have, with their own hands, kindled the fires of the altar. They have opened prison doors, and set free the servants of the Lord. Clothed with the panoply of Heaven, they came to roll away the stone from the Saviour's tomb.

In the form of men, angels are often in the assemblies of the righteous, and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve him, he restrains calamities, and prolongs the tranquillity of multitudes. Little do sinners against God realize that they are indebted for their own

shall they that fear him "rejoice in the Lord," and joy in the God of their salvation."

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<sup>25</sup>Hab. 3:17, 18.

<sup>26</sup>Matt. 27:42.

<sup>27</sup>Ps. 121:5-7; 91:3-10.





as to the faithful few whom they delight to ridicule and oppress.

Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their counsels; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice, these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than are their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to his people. In the hour of peril and distress, the angel of the Lord encampeth round about them that trust in him, and delivereth them."<sup>1</sup>

With earnest longing, God's people await the tokens of his coming King. As the watchmen are accosted, "What is the night?" the answer is given unfalteringly, "The morning cometh, and also the night."<sup>2</sup> Light is gleaming on the clouds above the mountain tops. Soon there will be a revealing of His glory. The Sun of Righteousness is out to shine forth. The morning and the night are both in his hand,—the opening of endless day to the righteous, the falling down of eternal night to the wicked."

As the wrestling ones urge their petitions before God, the veil separating them from the unseen seems almost withdrawn. The heavens glow with the dawning of eternal day, and, like the melody of angel songs, the words fall upon the ear, "Stand fast to your allegiance. Help is coming." Christ, the almighty victor, holds out to his weary soldiers a crown of immortal glory; and his voice comes from the gates ajar: "Lo, I am with you. Be not afraid. I am acquainted with all your sorrows; I have borne your griefs. You are not warring against untried enemies. I have fought the battle in your behalf, and in my name you are more than conquerors."

The precious Saviour will send help just when we need

The way to Heaven is consecrated by his foot-prints. Every thorn that wounds our feet has wounded his. Every cross that we are called to bear, he has borne before us. The Lord permits conflicts, to prepare the soul for peace

<sup>1</sup>Ps. 34:7.

<sup>2</sup>Isa. 21:11, 12

The time of trouble is a fearful ordeal for God's people; but it is the time for every true believer to look up, and by faith he may see the bow of promise encircling him.

"The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away. I, even I, am he that comforteth you; who art thou, that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass; and forgettest the Lord thy Maker; . . . and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? and where is the fury of the oppressor? The captive exile hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail. But I am the Lord thy God, that divided the sea, whose waves roared. The Lord of hosts in his name. And I have put my words in thy mouth, and I have covered thee in the shadow of mine hand."

"Therefore hear now this, thou afflicted, and drunken, but not with wine: Thus saith thy Lord Jehovah, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury; thou shalt no more drink it again. But I will put it into the hand of them that afflict thee; which have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street, to them that went over."<sup>33</sup>

The eye of God, looking down the ages, was fixed upon the crisis which his people are to meet, when earthly powers shall be arrayed against them. Like the captive exile, they will be in fear of death by starvation or by violence. But the Holy One who divided the Red Sea before Israel, will manifest his mighty power and turn their captivity. "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him."<sup>34</sup> If the blood of Christ's faithful witnesses were shed at this time it would not, like the blood of the martyrs, be as seed sown to yield a harvest for God. Their fidelity would not be a testimony to convince others of the truth; for the obdurate heart has beaten back the waves of mercy until they return no more. If the righteous were now left to fall a prey to their enemies, it would be a triumph for the prince of

darkness. Says the psalmist, "In the time of trouble he shall hide me in his pavilion; in the secret of his tabernacle shall he hide me."<sup>23</sup> Christ has spoken: "Come, my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity."<sup>24</sup> Glorious will be the deliverance of those who have patiently waited for his coming, and whose names are written in the book of life.

## Chapter 40

### GOD'S PEOPLE DELIVERED

WHEN THE PROTECTION OF human laws shall be withdrawn from those who honor the law of God, there will be, in different lands, a simultaneous movement for their destruction. As the time appointed in the decree draws near, the people will conspire to root out the hated sect. It will be determined to strike in one night a decisive blow, which shall utterly silence the voice of dissent and reproof.

The people of God—some in prison cells, some hidden in solitary retreats in the forests and the mountains—still plead for divine protection, while in every quarter companies of armed men, urged on by hosts of evil angels, are preparing for the work of death. It is now, in the hour of utmost extremity, that the God of Israel will interpose for the deliverance of his chosen. Saith the Lord: "Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth . . . to come into the mountain of Jehovah, to the Mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones."

With shouts of triumph, jeering, and imprecation, throngs of evil men are about to rush upon their prey, when lo, a dense blackness, deeper than the darkness of the night, falls upon the earth. Then a rainbow, shining with the glory from the throne of God, spans the heavens, and seems to encircle each praying company. The angry multitudes are suddenly arrested. Their mocking cries die away. The objects of their murderous rage are forgotten. With fearful forebodings they gaze upon the symbol of God's covenant, and long to be shielded from its overpowering brightness.

By the people of God a voice, clear and melodious, is heard, saying, "Look up," and, lifting their eyes to the heavens, they behold the bow of promise. The black, angry clouds that covered the firmament are parted, and like Stephen they look up steadfastly into Heaven, and see the

glory of God, and the Son of man seated upon his throne. In his divine form they discern the marks of his humiliation; and from his lips they hear the request, presented before his Father and the holy angels, "I will that they also, whom thou hast given me, be with me where I am." Again a voice, musical and triumphant, is heard, saying, "They come! they come! holy, harmless, and undefiled. They have kept the word of my patience; they shall walk among the angels;" and the pale, quivering lips of those who have held fast their faith, utter a shout of victory.

It is at midnight that God manifests his power for the deliverance of his people. The sun appears, shining in its strength. Signs and wonders follow in quick succession. The wicked look with terror and amazement upon the scene, while the righteous behold with solemn joy the tokens of their deliverance. Everything in nature seems turned out of its course. The streams cease to flow. Dark, heavy clouds come up, and clash against each other. In the midst of the angry heavens is one clear space of indescribable glory, whence comes the voice of God like the sound of many waters, saying, "It is done."

That voice shakes the heavens and the earth. There is a mighty earthquake, "such as was not since men were upon the earth, so mighty an earthquake and so great." The firmament appears to open and shut. The glory from the throne of God seems flashing through. The mountains shake like a reed in the wind, and ragged rocks are scattered on every side. There is a roar as of a coming tempest. The sea is lashed into fury. There is heard the shriek of the hurricane, like the voice of demons upon a mission of destruction. The whole earth heaves and swells like the waves of the sea. Its surface is breaking up. Its very foundations seem to be giving way. Mountain chains are sinking. Inhabited islands disappear. The seaports that have become like Sodom for wickedness, are swallowed up by the angry waters. Babylon the Great hath come in remembrance before God, "to give unto her the cup of the wine of the fierceness of his wrath." Great hailstones, every one "about the weight of a talent," are doing their work of destruction. The proudest cities of the earth are laid low. The lordly palaces, upon which the world's great men have lavished their wealth in order to glorify them-

\*John 17:24.

\*Rev. 16:17, 18.

\*Rev. 16:19, 21.

selves, are crumbling to ruin before their eyes. Prison walls are rent asunder, and God's people, who have been held in bondage for their faith, are set free.

Graves are opened, and "many of them that sleep in the dust of the earth" "awake, some to everlasting life, and some to shame and everlasting contempt." All who have died in the faith of the third angel's message come forth from the tomb glorified, to hear God's covenant of peace with those who have kept his law. "They also which pierced Him," those that mocked and derided Christ's dying agonies, and the most violent opposers of his truth and his people, are raised to behold him in his glory, and to see the honor placed upon the loyal and obedient.

Thick clouds still cover the sky; yet the sun now and then breaks through, appearing like the avenging eye of Jehovah. Fierce lightnings leap from the heavens, enveloping the earth in a sheet of flame. Above the terrific roar of thunder, voices, mysterious and awful, declare the doom of the wicked. The words spoken are not comprehended by all: but they are distinctly understood by the false teachers. Those who a little before were so reckless, so boastful and defiant, so exultant in their cruelty to God's commandment-keeping people, are now overwhelmed with consternation, and shuddering in fear. Their wails are heard above the sound of the elements. Demons acknowledge the divinity of Christ, and tremble before his power, while men are supplicating for mercy, and groveling in abject terror.

Said the prophets of old as they beheld in holy vision the day of God: "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty." "Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low." "In that day a man shall cast the idols of his silver, and the idols of his gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks; and into the tops of the ragged rocks, for fear of the Lord,

and for the glory of his majesty, when he ariseth to shake terribly the earth."<sup>9</sup>

Through a rift in the clouds, there beams a star whose brilliancy is increased fourfold in contrast with the darkness. It speaks hope and joy to the faithful, but severity and wrath to the transgressors of God's law. Those who have sacrificed all for Christ are now secure, hidden as in the secret of the Lord's pavilion. They have been tested and before the world and the despisers of truth they have evinced their fidelity to Him who died for them. A marvelous change has come over those who have held fast their integrity in the very face of death. They have been suddenly delivered from the dark and terrible tyranny of men transformed to demons. Their faces, so lately pale anxious, and haggard, are now aglow with wonder, faith and love. Their voices rise in triumphant song: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

While these words of holy trust ascend to God, the clouds sweep back, and the starry heavens are seen, unspeakably glorious in contrast with the black and angry firmament on either side. The glory of the celestial city streams from the gates ajar. Then there appears against the sky a hand holding two tables of stone folded together says the prophet, "The heavens shall declare His righteousness; for God is judge himself."<sup>10</sup> That holy law, God's righteousness, that amid thunder and flame was proclaimed from Sinai as the guide of life, is now revealed to men as the rule of judgment. The hand opens the tables, and there are seen the precepts of the decalogue, traced as with a pen of fire. The words are so plain that all can read them. Memory is aroused, the darkness of superstition and heresy is swept from every mind, and God's ten words, brief comprehensive, and authoritative, are presented to the view of all the inhabitants of the earth.

It is impossible to describe the horror and despair of those who have trampled upon God's holy requirements. The Lord gave them his law; they might have compared their characters with it, and learned their defects while

<sup>9</sup>Isa. 2:10-12, 20, 21 (margin).

<sup>10</sup>Ps. 46:1-3.

<sup>11</sup>Ps. 50:6.

there was yet opportunity for repentance and reform; but in order to secure the favor of the world; they set aside its precepts and taught others to transgress. They have endeavored to compel God's people to profane his Sabbath. Now they are condemned by that law which they have despised. With awful distinctness they see that they are without excuse. They chose whom they would serve and worship. "Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."<sup>11</sup>

The enemies of God's law, from the ministers down to the least among them, have a new conception of truth and duty. Too late they see that the Sabbath of the fourth commandment is the seal of the living God. Too late they see the true nature of their spurious sabbath, and the sandy foundation upon which they have been building. They find that they have been fighting against God. Religious teachers have led souls to perdition while professing to guide them to the gates of Paradise. Not until the day of final accounts will it be known how great is the responsibility of men in holy office, and how terrible are the results of their unfaithfulness. Only in eternity can we rightly estimate the loss of a single soul. Fearful will be the doom of him to whom God shall say, Depart, thou wicked servant.

The voice of God is heard from Heaven, declaring the day and hour of Jesus' coming, and delivering the everlasting covenant to his people. Like peals of loudest thunder, his words roll through the earth. The Israel of God stand listening, with their eyes fixed upward. Their countenances are lighted up with his glory, and shine as did the face of Moses when he came down from Sinai. The wicked cannot look upon them. And when the blessing is pronounced on those who have honored God by keeping his Sabbath holy, there is a mighty shout of victory.

Soon there appears in the east a small black cloud, about half the size of a man's hand. It is the cloud which surrounds the Saviour, and which seems in the distance to be shrouded in darkness. The people of God know this to be the sign of the Son of man. In solemn silence they gaze upon it as it draws nearer the earth, becoming lighter and more glorious, until it is a great white cloud, its base a



covenant. Jesus rides forth as a mighty conqueror. Not now a "man of sorrows," to drink the bitter cup of shame and woe, he comes, victor in Heaven and earth, to judge the living and the dead. "Faithful and True," "in righteousness he doth judge and make war." And "the armies in Heaven follow him."<sup>12</sup> With anthems of celestial melody the holy angels, a vast, unnumbered throng, attend him on his way. The firmament seems filled with radiant forms,— "ten thousand times ten thousand, and thousands of thousands." No human pen can portray the scene, nor mortal mind is adequate to conceive its splendor. "His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light."<sup>13</sup> As the living cloud comes still nearer, every eye beholds the Prince of life. No crown of thorns now mars that sacred head, but a diadem of glory rests on his holy brow. His countenance outshines the dazzling brightness of the noonday sun. "And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords."<sup>14</sup>

Before his presence, "all faces are turned into paleness;" upon the rejecters of God's mercy falls the terror of eternal despair. "The heart melteth, and the knees smite together," "and the faces of them all gather blackness."<sup>15</sup> The righteous cry with trembling, "Who shall be able to stand?" The angels' song is hushed, and there is a period of awful silence. Then the voice of Jesus is heard, saying, "My grace is sufficient for you." The faces of the righteous are lighted up, and joy fills every heart. And the angels strike a note higher, and sing again, as they draw still nearer to the earth.

The King of kings descends upon the cloud, wrapped in flaming fire. The heavens are rolled together as a scroll, the earth trembles before him, and every mountain and island is moved out of its place. "Our God shall come, and shall not keep silence; a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people."<sup>16</sup>

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the

<sup>12</sup>Rev. 19:11, 14.<sup>13</sup>Heb. 3:3, 4.<sup>14</sup>Rev. 19:16.<sup>15</sup>Jer. 30:6; Nah. 2:10.<sup>16</sup>Ps. 50:3, 4.

mountains and rocks. Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

The derisive jests have ceased. Lying lips are hushed into silence. The clash of arms, the tumult of battle, "with confused noise, and garments rolled in blood,"<sup>12</sup> is stilled. Naught now is heard but the voice of prayer and the sound of weeping and lamentation. The cry bursts forth from lips so lately scoffing, "The great day of His wrath is come; and who shall be able to stand?" The wicked pray to be buried beneath the rocks of the mountains, rather than meet the face of Him whom they have despised and rejected.

That voice which penetrates the ear of the dead, they know. How often have its plaintive, tender tones called them to repentance. How often has it been heard in the touching entreaties of a friend, a brother, a Redeemer. To the rejecters of his grace, no other could be so full of condemnation, so burdened with denunciation, as that voice which has so long pleaded, "Turn ye, turn ye from your evil ways; for why will ye die?"<sup>13</sup> Oh that it were to them the voice of a stranger! Says Jesus: "I have called, and ye refused; I have stretched out my hand, and no man regarded. But ye have set at naught all my counsel, and would none of my reproof."<sup>14</sup> That voice awakens memories which they would fain blot out,—warnings despised, invitations refused, privileges slighted.

There are those who mocked Christ in his humiliation. With thrilling power come to their minds the Sufferer's words, when, adjured by the high priest, he solemnly declared, "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven."<sup>15</sup> Now they behold him in his glory, and they are

mockery. The men who smote and spit upon the Prince of life, now turn from his piercing gaze, and seek to flee from the overpowering glory of his presence. Those who drove the nails through his hands and feet, the soldier who pierced his side, behold these marks with terror and remorse.

With awful distinctness do priests and rulers recall the events of Calvary. With shuddering horror they remember how, wagging their heads in Satanic exultation, they exclaimed, "He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now, if he will have him."<sup>22</sup>

Vividly they recall the Saviour's parable of the husbandmen who refused to render to their lord the fruit of the vineyard, who abused his servants and slew his son. They remember, too, the sentence which they themselves pronounced: The lord of the vineyard will miserably destroy those wicked men. In the sin and punishment of those unfaithful men, the priests and elders see their own course and their own just doom. And now there rises a cry of mortal agony. Louder than the shout, "Crucify him! crucify him!" which rang through the streets of Jerusalem, swells the awful, despairing wail, "He is the Son of God! He is the true Messiah!" They seek to flee from the presence of the King of kings. In the deep caverns of the earth, rent asunder by the warring of the elements, they vainly attempt to hide.

In the lives of all who reject truth, there are moments when conscience awakens, when memory represents the torturing recollection of a life of hypocrisy, and the soul is harassed with vain regrets. But what are these compared with the remorse of that day when "fear cometh as desolation," when "destruction cometh as a whirlwind!"<sup>23</sup> Those who would have destroyed Christ and his faithful people, now witness the glory which rests upon them. In the midst of their terror they hear the voices of the saints in joyful strains exclaiming, "Lo, this is our God; we have waited for him, and he will save us."<sup>24</sup>

Amid the reeling of the earth, the flash of lightning, and the roar of thunder, the voice of the Son of God calls forth the sleeping saints. He looks upon the graves of the righteous, then raising his hands to heaven he cries

<sup>22</sup>Matt. 27:42, 43.<sup>23</sup>Prov. 1:27.<sup>24</sup>Isa. 25:9.

"Awake, awake, awake, ye that sleep in the dust, and arise!" Throughout the length and breadth of the earth, the dead shall hear that voice; and they that hear shall live. And the whole earth shall ring with the tread of the exceeding great army of every nation, kindred, tongue, and people. From the prison-house of death they come, clothed with immortal glory, crying, "O death, where is thy sting? O grave, where is thy victory?"<sup>22</sup> And the living righteous and the risen saints unite their voices in a long, glad shout of victory.

All come forth from their graves the same in stature as when they entered the tomb. Adam, who stands among the risen throng, is of lofty height and majestic form, in stature but little below the Son of God. He presents a marked contrast to the people of later generations; in this one respect is shown the great degeneracy of the race. But all arise with the freshness and vigor of eternal youth. In the beginning, man was created in the likeness of God, not only in character, but in form and feature. Sin defaced and almost obliterated the divine image; but Christ came to restore that which had been lost. He will change our vile bodies, and fashion them like unto his glorious body. The mortal, corruptible form, devoid of comeliness, once polluted with sin, becomes perfect, beautiful, and immortal. All blemishes and deformities are left in the grave. Restored to the tree of life in the long-lost Eden, the redeemed will "grow up"<sup>23</sup> to the full stature of the race in its primeval glory. The last lingering traces of the curse of sin will be removed, and Christ's faithful ones will appear "in the beauty of the Lord our God:" in mind and soul and body reflecting the perfect image of their Lord. Oh, wonderful redemption! long talked of, long hoped for, contemplated with eager anticipation, but never fully understood.

The living righteous are changed "in a moment, in the twinkling of an eye." At the voice of God they were glorified: now they are made immortal, and with the risen saints are caught up to meet their Lord in the air. Angels "gather together the elect from the four winds, from one end of heaven to the other." Little children are borne by holy angels to their mothers' arms. Friends long separated by death are united, nevermore to part, and with songs of gladness ascend together to the city of God.



children whom thou hast given me." "Those that thou gavest me I have kept." Oh, the wonders of redeeming love! the rapture of that hour when the infinite Father, looking upon the ransomed, shall behold his image, sin's discord banished, its blight removed, and the human once more in harmony with the divine!

With unutterable love, Jesus welcomes his faithful ones to the "joy of their Lord." The Saviour's joy is in seeing, in the kingdom of glory, the souls that have been saved by his agony and humiliation. And the redeemed will be sharers in this joy, as they behold, among the blessed, those who have been won to Christ through their prayers, their labors, and loving sacrifice. As they gather about the great white throne, gladness unspeakable will fill their hearts, when they behold those whom they have won for Christ, and see that one has gained others, and these still others, all brought into the haven of rest, there to lay their crowns at Jesus' feet, and praise him through the endless cycles of eternity.

As the ransomed ones are welcomed to the city of God, there rings out upon the air an exultant cry of adoration. The two Adams are about to meet. The Son of God is standing with outstretched arms to receive the father of our race,—the being whom he created, who sinned against his Maker, and for whose sin the marks of the crucifixion are borne upon the Saviour's form. As Adam discerns the prints of the cruel nails, he does not fall upon the bosom of his Lord, but in humiliation casts himself at his feet, crying, "Worthy, worthy is the Lamb that was slain!" Tenderly the Saviour lifts him up, and bids him look once more upon the Eden home from which he has so long been exiled.

After his expulsion from Eden, Adam's life on earth was filled with sorrow. Every dying leaf, every victim of sacrifice, every blight upon the fair face of nature, every stain upon man's purity, was a fresh reminder of his sin. Terrible was the agony of remorse as he beheld iniquity abounding, and, in answer to his warnings, met the reproaches cast upon himself as the cause of sin. With patient humility he bore, for nearly a thousand years, the penalty of transgression. Faithfully did he repent of his sin, and trust in the merits of the promised Saviour, and he

work of the atonement, Adam is re-instated in his first dominion.

Transported with joy, he beholds the trees that were once his delight,—the very trees whose fruit he himself had gathered in the days of his innocence and joy. He sees the vines that his own hands trained, the very flowers that he once loved to care for. His mind grasps the reality of the scene; he comprehends that this is indeed Eden restored, more lovely now than when he was banished from it. The Saviour leads him to the tree of life, and plucks the glorious fruit, and bids him eat. He looks about him, and beholds a multitude of his family redeemed, standing in the Paradise of God. Then he casts his glittering crown at the feet of Jesus, and, falling upon his breast, embraces the Redeemer. He touches the golden harp, and the vaults of Heaven echo the triumphant song, "Worthy, worthy, worthy is the Lamb that was slain, and lives again!" The family of Adam take up the strain, and cast their crowns at the Saviour's feet as they bow before him in adoration.

This reunion is witnessed by the angels who wept at the fall of Adam, and rejoiced when Jesus, after his resurrection, ascended to Heaven, having opened the grave for all who should believe on his name. Now they behold the work of redemption accomplished, and they unite their voices in the song of praise.

Upon the crystal sea before the throne, that sea of glass it were mingled with fire,—so resplendent is it with the glory of God,—are gathered the company that have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name."<sup>20</sup> With the Lamb upon Mount Zion, "having the harps of God," they stand, the hundred and forty and four thousand that were redeemed from among men; and there is heard, as the sound of many waters, and as the sound of a great thunder, "the voice of harpers harping with their harps."<sup>21</sup> And they sing "a new song" before the throne, a song which no man can learn save the hundred and forty and four thousand. It is the song of Moses and the Lamb,—a song of deliverance. None but the hundred and forty-four thousand can learn that song; for it is the song of their experience,—an experience such as no other company have ever had. "These are they which follow the Lamb whither-

<sup>20</sup>Rev. 15:2.

<sup>21</sup>Rev. 14:1-5; 15:3; 7:14-17.

soever he goeth." These, having been translated from the earth, from among the living, are counted as "the first fruits unto God and to the Lamb." "These are they which came out of great tribulation;"<sup>21</sup> they have passed through the time of trouble such as never was since there was nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes and made them white in the blood of the Lamb." "In the mouth was found no guile; for they are without fault before God. "Therefore are they before the throne of God and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them."<sup>22</sup> They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes."<sup>23</sup>

In all ages the Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus' sake they endured opposition, hatred, calumny. They followed him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they earned the evidence of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with him of his glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were "destitute, afflicted, tormented." Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the



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ev. 15:2.

"Rev. 14:1-5; 15:3; 7:14-17.

soever he goeth." These, having been translated from the earth, from among the living, are counted as "the first-fruits unto God and to the Lamb." "These are they which came out of great tribulation;" "they have passed through the time of trouble such as never was since there was a nation; they have endured the anguish of the time of Jacob's trouble; they have stood without an intercessor through the final outpouring of God's judgments. But they have been delivered, for they have "washed their robes, and made them white in the blood of the Lamb." "In their mouth was found no guile; for they are without fault" before God. "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them." "They have seen the earth wasted with famine and pestilence, the sun having power to scorch men with great heat, and they themselves have endured suffering, hunger, and thirst. But "they shall hunger no more; neither thirst any more; neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.""

In all ages the Saviour's chosen have been educated and disciplined in the school of trial. They walked in narrow paths on earth; they were purified in the furnace of affliction. For Jesus' sake they endured opposition, hatred, calumny. They followed him through conflicts sore; they endured self-denial and experienced bitter disappointments. By their own painful experience they earned the evil of sin, its power, its guilt, its woe; and they look upon it with abhorrence. A sense of the infinite sacrifice made for its cure, humbles them in their own sight, and fills their hearts with gratitude and praise which those who have never fallen cannot appreciate. They love much, because they have been forgiven much. Having been partakers of Christ's sufferings, they are fitted to be partakers with him of his glory.

The heirs of God have come from garrets, from hovels, from dungeons, from scaffolds, from mountains, from deserts, from the caves of the earth, from the caverns of the sea. On earth they were "destitute, afflicted, tormented." Millions went down to the grave loaded with infamy, because they steadfastly refused to yield to the

deceptive claims of Satan. By human tribunals they were adjudged the vilest of criminals. But now "God is judge himself."<sup>22</sup> Now the decisions of earth are reversed. "The rebuke of his people shall he take away."<sup>23</sup> "They shall call them, The holy people, The redeemed of the Lord." He hath appointed "to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness."<sup>24</sup> They are no longer feeble, afflicted, scattered, and oppressed. Henceforth they are to be ever with the Lord. They stand before the throne clad in richer robes than the most honored of the earth have ever worn. They are crowned with diadems more glorious than were ever placed upon the brow of earthly monarchs. The days of pain and weeping are forever ended. The King of glory has wiped the tears from all faces; every cause of grief has been removed. Amid the waving of palm-branches they pour forth a song of praise, clear, sweet, and harmonious; every voice takes up the strain, until the anthem swells through the vaults of Heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb." And all the inhabitants of Heaven respond in the ascription, "Amen: Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever."<sup>25</sup>

In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet at the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages, new truth will continually unfold to the wondering and delighted mind. Though the griefs and trials and temptations of earth are ended, and the cause moved, the people of God will ever had a distinct, intelligent knowledge of what their salvation has cost.

The cross of Christ will be the science and the song of the redeemed through all eternity. In Christ glorified they will behold Christ crucified. Never will it be forgotten that

<sup>22</sup>Ps. 50:6.

<sup>24</sup>Isa. 62:12; 61:3.

<sup>23</sup>Isa. 25:8.

<sup>25</sup>Rev. 7:10, 12.

He whose power created and upheld the unnumbered worlds through the vast realms of space, the Beloved of God, the Majesty of Heaven, He whom cherub and shining seraph delighted to adore,—humbled himself to uplift fallen man; that he bore the guilt and shame of sin, and the hiding of his Father's face, till the woes of a lost world broke his heart, and crushed out his life on Calvary's cross. That the Maker of all worlds, the Arbiter of all destinies, should lay aside his glory, and humiliate himself from love to man, will ever excite the wonder and adoration of the universe. As the nations of the saved look upon their Redeemer, and behold the eternal glory of the Father shining in his countenance; as they behold his throne, which is from everlasting to everlasting, and know that his kingdom is to have no end, they break forth in rapturous song, "Worthy, worthy is the Lamb that was slain, and hath redeemed us to God by his own most precious blood!"

The mystery of the cross explains all other mysteries. In the light that streams from Calvary, the attributes of God which had filled us with fear and awe appear beautiful and attractive. Mercy, tenderness, and parental love are seen to blend with holiness, justice, and power. While we behold the majesty of his throne, high and lifted up, we see his character in its gracious manifestations, and comprehend, as never before, the significance of that endearing title, our Father.

It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of his Son. The compensation for this sacrifice is the joy of peopling the earth with ransomed beings, holy, happy, and immortal. The result of the Saviour's conflict with the powers of darkness is joy to the redeemed, redounding to the glory of God, throughout eternity. And such is the value of the soul that the Father is satisfied with the price paid; and Christ himself, beholding the fruits of his great sacrifice, is satisfied.

## DESOLATION OF THE EARTH

"HER SINS HAVE REACHED unto heaven, and God hath remembered her iniquities." "In the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire; for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, . . . saying, Alas, alas that great city Babylon, that mighty city! for in one hour is thy judgment come."

"The merchants of the earth," that have "waxed rich through the abundance of her delicacies," "shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to naught."

Such are the judgments that fall upon Babylon in the day of the visitation of God's wrath. She has filled up the measure of her iniquity; her time has come; she is ripe for destruction.

When the voice of God turns the captivity of his people, there is a terrible awakening of those who have lost all in the great conflict of life. While probation continued, they were blinded by Satan's deceptions, and they justified their course of sin. The rich prided themselves upon their superiority to those who were less favored; but they had obtained their riches by violation of the law of God. They had neglected to feed the hungry, to clothe the naked, to deal justly, and to love mercy. They had sought to exalt themselves, and to obtain the homage of their fellow-creatures. Now they are stripped of all that made them great, and are left destitute and defenseless. They look with terror upon the destruction of the idols which they preferred before their Maker. They had sold their souls for earthly

<sup>1</sup>Rev. 18:5-10, 3, 15-17.

riches and enjoyments, and have not sought to become rich toward God. The result is, their lives are a failure; their pleasure are now turned to gall, their treasure to corruption. The gain of a life-time is swept away in a moment. The rich bemoan the destruction of their grand houses, the scattering of their gold and silver. But their lamentations are silenced by the fear that they themselves are to perish with their idols.

The wicked are filled with regret, not because of their sinful neglect of God and their fellow-men, but because God has conquered. They lament that the result is what it is; but they do not repent of their wickedness. They would leave no means untried to conquer if they could.

The world see the very class whom they have mocked and derided, and desired to exterminate, pass unharmed through pestilence, tempest, and earthquake. He who is to the transgressors of his law a devouring fire, is to his people a safe pavilion.

The minister who has sacrificed truth to gain the favor of men, now discerns the character and influence of his teachings. It is apparent that an omniscient eye was following him as he stood in the desk, as he walked the streets, as he mingled with men in the various scenes of life. Every emotion of the soul, every line written, every word uttered, every act that led men to rest in a refuge of falsehood, has been scattering seed; and now, in the wretched, lost souls around him he beholds the harvest.

Saith the Lord: "They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace." "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life."

"Woe be unto the pastors that destroy and scatter the sheep of my pasture! . . . Behold, I will visit upon you the evil of your doings." "Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock; for your days for slaughter and your dispersions are accomplished; . . . and the shepherds shall have no way to flee, nor the principal of the flock to escape."

Ministers and people see that they have not sustained the right relation to God. They see that they have rebelled against the Author of all just and righteous law. The set-

ting aside of the divine precepts gave rise to the springs of evil, discord, hatred, iniquity, until became one vast field of strife, one sink of corruption. No language can express the view that now appears to those who reject and chose to cherish error. They realize with longing which the disobedient and disloyal feel which they have lost forever,—eternal life. Men who world has worshiped for their talents and eloquence see these things in their true light. They realize with have forfeited by transgression, and they fall at the those whose fidelity they have despised and deride confess that God has loved them.

The people see that they have been deluded. They one another of having led them to destruction; but all in heaping their bitterest condemnation upon the ministers. Unfaithful pastors have prophesied smooth things; have led their hearers to make void the law of God and persecute those who would keep it holy. Now, in despair, these teachers confess before the world their of deception. The multitudes are filled with fury. "We lost!" they cry, "and you are the cause of our ruin," they turn upon the false shepherds. The very ones who once admired them most, will pronounce the most dreadful curses upon them. The very hands that once crowned them with laurels will be raised for their destruction. The sword which were to slay God's people are now employed to destroy their enemies. Everywhere there is strife and bloodshed.

"A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations: he will plead with all flesh; he will give them that are wicked to the sword." For six thousand years the great controversy has been in progress; the Son of God and his heavenly messengers have been in conflict with the power of the evil one, to warn, enlighten, and save the children of men. Now have made their decision; the wicked have fully united with Satan in his warfare against God. The time has come for God to vindicate the authority of his downtrodden law. The controversy is not alone with Satan, but with all. "The Lord hath a controversy with the nations;" "he will give them that are wicked to the sword."

and that cry for all the abominations that be done." Now the angel of death goes forth, represented in Ezekiel's vision by the men with the slaughtering weapons, to whom

the command is given: "Slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary." Says the prophet, "They began at the ancient men which were before the house." The work of destruction begins among those who have professed to be the spiritual guardians of the people. The false watchmen are the first to fall. There are none to pity or to spare. Men, women, maidens, and little children perish together.

"The Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and shall no more cover her slain." And this shall be the plague wherewith the Lord will smite all the people that have fought against Jerusalem: Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their mouth. And it shall come to pass in that day that a great tumult from the Lord shall be among them; and they shall hold every one on the hand of his neighbor, and his neighbor shall rise up against the hand of his neighbor." In the mad strife of their own fierce passions, and by the awful outpouring of God's unmingled wrath, fall the wicked inhabitants of the earth,—priests, rulers, and people, rich and poor, high and low. "And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried."<sup>8</sup>

At the coming of Christ the wicked are blotted from the face of the whole earth,—consumed with the spirit of his wrath, and destroyed by the brightness of his glory. Christ takes his people to the city of God, and the earth is emptied of its inhabitants. "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof." "The land shall be utterly emptied, and utterly spoiled; for the Lord hath spoken this word." "Because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate; therefore the inhabitants of the earth are burned."<sup>9</sup>

The whole earth appear like a desolate wilderness. The

<sup>8</sup>Jer. 25:31.

<sup>9</sup>Isa. 26:21.

<sup>8</sup>Jer. 25:33.

<sup>9</sup>Eze. 9:1-6.

<sup>8</sup>Zech. 14:12, 13.

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<sup>4</sup>Eze. 9:1-6.

<sup>5</sup>Zech. 14:12, 13.

<sup>6</sup>Isa. 24:1, 3, 5, 6.

ruins of cities and villages destroyed by the earthquake, uprooted trees, ragged rocks thrown out by the sea or torn out of the earth itself, are scattered over its surface, while vast caverns mark the spot where the mountains have been rent from their foundations.

Now the event takes place, foreshadowed in the last solemn service of the day of atonement. When the ministration in the holy of holies had been completed, and the sins of Israel had been removed from the sanctuary by virtue of the blood of the sin-offering, then the scape-goat was presented alive before the Lord; and in presence of the congregation the high priest confessed over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat."<sup>10</sup> In like manner, when the work of atonement in the heavenly sanctuary has been completed, then in the presence of God and heavenly angels, and the host of the redeemed, the sins of God's people will be placed upon Satan; he will be declared guilty of all the evil which he has caused them to commit. And as the scape-goat was sent away into a land not inhabited, so Satan will be banished to the desolate earth, an uninhabited and dreary wilderness.

The Revelator foretells the banishment of Satan, and the condition of chaos and desolation to which the earth is to be reduced; and he declares that this condition will exist for a thousand years. After presenting the scenes of the Lord's second coming and the destruction of the wicked, the prophecy continues: "I saw an angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season."<sup>11</sup>

That the expression, "bottomless pit," represents the earth in a state of confusion and darkness, is evident from other scriptures. Concerning the condition of the earth "in the beginning," the Bible record says that it "was without form, and void; and darkness was upon the face of the

<sup>10</sup>Lev. 16:21.

<sup>11</sup>Rev. 20:1-3.

deep."<sup>12</sup> Prophecy teaches that it will be brought back, partially, at least, to this condition. Looking forward to the great day of God, the prophet Jeremiah declares: "I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness and all the cities thereof were broken down."<sup>13</sup>

Here is to be the home of Satan with his evil angels for a thousand years. Limited to the earth, he will not have access to other worlds, to tempt and annoy those who have never fallen. It is in this sense that he is bound; there are none remaining, upon whom he can exercise his power. He is wholly cut off from the work of deception and ruin which for so many centuries has been his sole delight.

The prophet Isaiah, looking forward to the time of Satan's overthrow, exclaims: "How art thou fallen from Heaven, O Lucifer, son of the morning! how are thou cast down to the ground, which didst weaken the nations." "Thou hast said in thine heart, I will ascend into Heaven, I will exalt my throne above the stars of God." "I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying, Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that *opened not the house of his prisoners?*"<sup>14</sup>

For six thousand years, Satan's work of rebellion has "made the earth to tremble." He has "made the world as a wilderness, and destroyed the cities thereof." And "he opened not the house of his prisoners." For six thousand years his prison-house has received God's people, and he would have held them captive forever, but Christ has broken his bonds, and set the prisoners free.

Even the wicked are now placed beyond the power of Satan; and alone with his evil angels he remains to realize the effect of the curse which sin has brought. "The ~~kings~~ of the nations, even all of them, lie in glory, every one in his

<sup>12</sup>Gen. 1:2; the word here translated "deep" is the same that in Rev. 20:1-3 is rendered "bottomless."

<sup>13</sup>Jer. 4:23-27.

<sup>14</sup>Isa. 14:9-11.

own house [the grave]. But thou art cast out of thy grave like an abominable branch. . . . Thou shalt not be joined with them in burial, because thou hast destroyed thy land and slain thy people."<sup>15</sup>

For a thousand years, Satan will wander to and fro the desolate earth, to behold the results of his rebellion against the law of God. During this time his sufferings will be intense. Since his fall, his life of unceasing activity has been banished reflection; but he is now deprived of his power and left to contemplate the part which he has acted since first he rebelled against the government of Heaven, and to look forward with trembling and terror to the dreadful future, when he must suffer for all the evil that he has done, and be punished for the sins that he has caused to be committed.

To God's people, the captivity of Satan will bring gladness and rejoicing. Says the prophet: "It shall come to pass in the day that the Lord shall give thee rest from sorrow, and from thy trouble, and from the hard service wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon [here representing Satan], and say, How hath the oppressor ceased! The Lord hath broken the staff of the wicked, the scepter of the rulers; that smote the peoples in wrath with a continual stroke, that ruled the nations in anger, with a persecution that none restrained."<sup>16</sup>

During the thousand years between the first and second resurrection, the Judgment of the wicked takes place. The apostle Paul points to this Judgment as an event that follows the second advent. "Judge nothing before time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts."<sup>17</sup> Daniel declares that when the Ancient of days came, "Judgment was given to the saints of the Most High."<sup>18</sup> At this time the righteous reign with kings and priests unto God. John in the Revelation says he saw thrones, and they sat upon them, and judgment was given unto them. "They shall be priests of God and of Christ, and shall reign with him a thousand years."<sup>19</sup> It is at this time that, as foretold by Paul, "the saint shall judge the world."<sup>20</sup> In union with Christ they judge the wicked.

<sup>15</sup>Isa. 14:18-20.

<sup>16</sup>Isa. 14:3-6, Revised Version.

<sup>17</sup>1 Cor. 4:5.

<sup>18</sup>Dan. 7:22.

<sup>19</sup>Rev. 20:4, 6; 1 Cor. 6:2, 3.

<sup>20</sup>1 Cor. 6:2, 3.



## Chapter 42

### THE CONTROVERSY ENDED

AT THE CLOSE OF THE THOUSAND YEARS, Christ again turns to the earth. He is accompanied by the host of the redeemed, and attended by a retinue of angels. As he descends in terrific majesty, he bids the wicked dead arise to receive their doom. They come forth, a mighty host numberless as the sands of the sea. What a contrast to those who were raised at the first resurrection! The righteous were clothed with immortal youth and beauty. The wicked bear the traces of disease and death.

Every eye in that vast multitude is turned to behold the glory of the Son of God. With one voice the wicked hosts exclaim, "Blessed is He that cometh in the name of the Lord!" It is not love to Jesus that inspires this utterance. The force of truth urges the words from unwilling lips. As the wicked went into their graves, so they come forth, with the same enmity to Christ, and the same spirit of rebellion. They are to have no new probation, in which to remedy the defects of their past lives. Nothing would be gained by this. A life-time of transgression has not softened their hearts. A second probation, were it given them, would be occupied as was the first, in evading the requirements of God and exciting rebellion against him.

Christ descends upon the Mount of Olives, whence, after his resurrection, he ascended, and where angels repeated his promise of his return. Says the prophet, "The Lord my God shall come, and all the saints with thee." "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof, . . . and there shall be a very great valley." "And the Lord shall be King over all the earth. In that day shall there be one Lord, and his name shall be one." "As the New Jerusalem, in its dazzling splendor, comes down out of Heaven, it rests upon the place purified and made ready to receive it, and Christ with his people, the angels, enters the holy city. Now Satan prepares for a last mighty struggle for the mastery. While deprived of his power, and cut off from the work of deception, the prince of evil was miserable and

<sup>1</sup>Zech. 14:5, 4, 9.

jected; but as the wicked dead are raised, and he sees the vast multitudes upon his side, his hopes revive, and he determines not to yield the great controversy. He will marshal all the armies of the lost under his banner, and through them endeavor to execute his plans. The wicked are Satan's captives. In rejecting Christ they have accepted the rule of the rebel leader. They are ready to receive his suggestions and to do his bidding. Yet, true to his early aims to be the Prince who is the rightful owner of the world, and whose inheritance has been unlawfully wrested from him. He represents himself to his deluded subjects as redeemer, assuring them that his power has brought them forth from their graves, and that he is about to rescue them from the most cruel tyranny. The presence of Christ having been removed, Satan works wonders to support his aims. He makes the weak strong, and inspires all with his own spirit and energy. He proposes to lead them against the camp of the saints, and to take possession of the city of God. With fiendish exultation he points to the unnumbered millions who have been raised from the dead, and declares that as their leader he is well able to overthrow the city, and regain his throne and his kingdom.

In that vast throng are multitudes of the long-lived race that existed before the flood; men of lofty stature and giant intellect, who, yielding to the control of fallen angels, devoted all their skill and knowledge to the exaltation of themselves; men whose wonderful works of art led the world to idolize their genius, but whose cruelty and evil inventions, defiling the earth and defacing the image of God, caused him to blot them from the face of his creation. There are kings and generals who conquered nations, valiant men who never lost a battle, proud, ambitious warriors whose approach made kingdoms tremble. In death these experienced no change. As they come up from the grave, they resume the current of their thoughts just where it ceased. They are actuated by the same desire to conquer that ruled them when they fell.

Satan consults with his angels, and then with these kings and conquerors and mighty men. They look upon the strength and numbers on their side, and declare that the army within the city is small in comparison with theirs, and that it can be overcome. They lay their plans to take possession of the riches and glory of the New Jerusalem. All immediately begin to prepare for battle. Skillful artisans construct implements of war. Military leaders, famed



for their success, marshal the throngs of warlike men into companies and divisions.

At last the order to advance is given, and the countless host moves on,—an army such as was never summoned by earthly conquerors, such as the combined forces of all ages since war began on earth could never equal. Satan, the mightiest of warriors, leads the van, and his angels unite their forces for this final struggle. Kings and warriors are in his train, and the multitudes follow in vast companies, each under its appointed leader. With military precision the serried ranks advance over the earth's broken and uneven surface to the city of God. By command of Jesus the gates of the New Jerusalem are closed, and the armies of Satan surround the city, and make ready for the onset.

Now Christ again appears to the view of his enemies. Far above the city, upon a foundation of burnished gold, is a throne, high and lifted up. Upon this throne sits the Son of God, and around him are the subjects of his kingdom. The power and majesty of Christ no language can describe, no pen portray. The glory of the Eternal Father is enshrouding his Son. The brightness of his presence fills the city of God, and flows out beyond the gates, flooding the whole earth with its radiance.

Nearest the throne are those who were once zealous of the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honored the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the "great multitude, which no man could number, of all nations, and kindreds, and people, and tongues," "before the throne, and before the Lamb, clothed with white robes, and palms in their hands."<sup>2</sup> Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs.

The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven, "Salvation to our God which sitteth upon the throne, and unto the Lamb. And angel and seraph unite their voices in adoration. A

<sup>2</sup>Rev. 7:9.

the redeemed have beheld the power and malignity of Satan, they have seen, as never before, that no power but that of Christ could have made them conquerors. In all that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the key-note of every anthem, is, Salvation to our God, and unto the Lamb.

In the presence of the assembled inhabitants of earth and Heaven the final coronation of the Son of God takes place. And now, invested with supreme majesty and power, the King of kings pronounces sentence upon the rebels against his government, and executes justice upon those who have transgressed his law and oppressed his people. Says the prophet of God: "I saw a great white throne, and Him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works."

As soon as the books of record are opened, and the eyes of Jesus look upon the wicked, they are conscious of every sin which they have ever committed. They see just where their feet diverged from the path of purity and holiness, just how far pride and rebellion have carried them in the violation of the law of God. The seductive temptations which they encouraged by indulgence in sin, the blessings perverted, the messengers of God despised, the warnings rejected, the waves of mercy beaten back by the stubborn, unrepentant heart,—all appear as if written in letters of fire.

Above the throne is revealed the cross; and like a panoramic view appear the scenes of Adam's temptation and fall, and the successive steps in the great plan of redemption. The Saviour's lowly birth; his early life of simplicity and obedience; his baptism in Jordan; the fast and temptation in the wilderness; his public ministry, unfolding to men Heaven's most precious blessings; the days crowded with deeds of love and mercy, the nights of prayer and watching in the solitude of the mountains; the

plottings of envy, hate, and malice which repaid his benefits; the awful, mysterious agony in Gethsemane; beneath the crushing weight of the sins of the whole world; his betrayal into the hands of the murderous mob; the fearful events of that night of horror,—the unresisting prisoner, forsaken by his best-loved disciples, rudely hurried through the streets of Jerusalem; the Son of God exultingly displayed before Annas, arraigned in the high priest's palace in the judgment hall of Pilate, before the cowardly and cruel Herod, mocked, insulted, tortured, and condemned to die,—all are vividly portrayed.

And now before the swaying multitude are revealed the final scenes,—the patient Sufferer treading the path to Calvary; the Prince of Heaven hanging upon the cross; the haughty priests and the jeering rabble deriding his expiring agony; the supernatural darkness; the heaving earth, the rent rocks, the open graves, marking the moment when the world's Redeemer yielded up his life.

The awful spectacle appears just as it was. Satan, his angels, and his subjects have no power to turn from the picture of their own work. Each actor recalls the part which he performed. Herod, who slew the innocent children of Bethlehem that he might destroy the King of Israel; the base Herodias, upon whose guilty soul rests the blood of John the Baptist; the weak, time-serving Pilate the mocking soldiers; the priests and rulers and the madmen throng who cried, "His blood be on us, and our children!"—all behold the enormity of their guilt. They vainly seek to hide from the divine majesty of His countenance, outshining the glory of the sun, while the redeemed cast their crowns at the Saviour's feet, exclaiming, "He

Amid the ransomed throng are the apostles of Christ, the heroic Paul, the ardent Peter, the loved and loving John, their true-hearted brethren, and with them the vast number of martyrs; while outside the walls, with every vile and inhuman thing, are those by whom they were imprisoned, and slain. There is Nero, that monster of cruelty and vice, beholding the joy and exaltation of whom he once tortured, and in whose extreme suffering he found Satanic delight. His mother is there, the result of her own work; to see how the character transmitted to her son, the passion engendered and developed by her influence and example.



majesty of Christ. He who was once a covering cherub remembers whence he has fallen. A shining seraph, "son of the morning;" how changed, how degraded! From the council where once he was honored, he is forever excluded. He sees another now standing near to the Father, veiling his glory. He has seen the crown placed upon the head of Christ by an angel of lofty stature and majestic presence, and he knows that the exalted position of this angel might have been his.

Memory recalls the home of his innocence and purity, the peace and content that were his until he indulged in murmuring against God, and envy of Christ. His accusations, his rebellion, his deceptions to gain the sympathy and support of the angels, his stubborn persistence in making no effort for self-recovery when God would have granted him forgiveness,—all come vividly before him. He reviews his work among men and its results,—the enmity of man toward his fellow-man, the terrible destruction of life, rise and fall of kingdoms, the overturning of thrones, a long succession of tumults, conflicts, and revolutions. He recalls his constant efforts to oppose the work of Christ and to sink man lower and lower. He sees that his hellish plots have been powerless to destroy those who have put their trust in Jesus. As Satan looks upon his kingdom, the fruit of this toil, he sees only failure and ruin. He has led the multitudes to believe that the city of God would be an easy prey; but he knows that this is false. Again and again, in the progress of the great controversy, he has been defeated, and compelled to yield. He knows too well the power and majesty of the Eternal.

The aim of the great rebel has ever been to justify himself, and to prove the divine government responsible for the rebellion. To this end he has bent all the power of his giant intellect. He has worked deliberately and systematically, and with marvelous success, leading vast multitudes to accept his version of the great controversy which has been so long in progress. For thousands of years this chief of conspiracy has palmed off falsehood for truth. But the time has now come when the rebellion is to be finally defeated, and the history and character of Satan exposed. In his last great effort to dethrone Christ, deceiver of his people, and take possession of the city of God, the arch-deceiver has been fully unmasked. Those who are united with him see the total failure of his cause. His followers and the loyal angels behold the full ex-

tent of his machinations against the government of God. He is the object of universal abhorrence.

Satan sees that his voluntary rebellion has unfitted him for Heaven. He has trained his powers to war against God; the purity, peace, and harmony of Heaven would be to him supreme torture. His accusations against the mercy and justice of God are now silenced. The reproach which he has endeavored to cast upon Jehovah rests wholly upon himself. And no Satan bows down, and confesses the justice of his sentence.

"Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest." Every question of truth and error in the long-standing controversy has now been made plain. The results of rebellion, the fruits of setting aside the divine statutes, have been laid open to the view of all created intelligences. The working out of Satan's rule in contrast with the government of God, has been presented to the whole universe. Satan's own works have condemned him. God's wisdom, his justice, and his goodness stand fully vindicated. It is seen that all his dealings in the great controversy have been conducted with respect to the eternal good of his people, and the good of all the worlds that he has created. "All thy works shall praise thee, O Lord; and thy saints shall bless thee." The history of sin will stand to all eternity as a witness that with the existence of God's law is bound up the happiness of all the beings he has created. With all the acts of the great controversy in view, the whole universe, both loyal and rebellious, with one accord declare, "Just and true are thy ways, thou King of saints."

Before the universe has been clearly presented the great sacrifice made by the Father and the Son in man's behalf. The hour has come when Christ occupies his rightful position, and is glorified above principalities and powers and every name that is named. It was for the joy that was before him,—that he might bring many sons unto glory, that he endured the cross and despised the shame. And conceivably great as was the sorrow and the shame, yet greater is the joy and the glory. He looks upon the redeemed, renewed in his own image, every heart bearing the perfect impress of the divine, every face reflecting the likeness of their King. He beholds in them the result

of the travail of his soul, and he is satisfied. Then, in a voice that reaches the assembled multitudes of the righteous and the wicked, he declares, "Behold the purchase of my blood! For these I suffered; for these I died; that they might dwell in my presence throughout eternal ages." And the song of praise ascends from the white-robed ones about the throne, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Notwithstanding that Satan has been constrained to acknowledge God's justice, and to bow to the supremacy of Christ, his character remains unchanged. The spirit of rebellion, like a might torrent, again bursts forth. Filled with frenzy, he determines not to yield the great controversy. The time has come for a last desperate struggle against the King of Heaven. He rushes into the midst of his subjects, and endeavors to inspire them with his own fury, and arouse them to instant battle. But of all the countless millions whom he has allured into rebellion, there are none now to acknowledge his supremacy. His power is at an end. The wicked are filled with the same hatred of God that inspires Satan; but they see that their case is hopeless, that they cannot prevail against Jehovah. Their rage is kindled against Satan and those who have been his agents in deception, and with the fury of demons they turn upon them.

Saith the Lord: "Because thou hast set thine heart as the heart of God; behold, therefore I will bring strangers upon thee, the terrible of the nations; and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit." "I will destroy thee, O covering cherub, from the midst of the stones of fire. . . . I will cast thee to the ground. I will lay thee before kings, that they may behold thee." "I will bring thee to ashes upon the earth in the sight of all them that behold thee. . . . Thou shalt be a terror, and never shalt thou be any more."

"Every battle of the warrior is with confused noise, and garments rolled in blood; but this shall be with burning and fuel of fire." "The indignation of the Lord is upon all nations, and his fury upon all their armies: he hath utterly destroyed them, he hath delivered them to the slaughter."

<sup>1</sup>Rev. 5:12.

<sup>2</sup>Eze. 28:6-8, 16-19.

"Upon the wicked he shall rain quick burning coals, fire and brimstone, and a horrible tempest: this shall be the portion of their cup." Fire comes down from God out of Heaven. The earth is broken up. The weapons concealed in its depths are drawn forth. Devouring flames burst from every yawning chasm. The very rocks are on fire. The day has come that shall burn as an oven. The elements melt with fervent heat, the earth also, and the works that are therein are burned up." The earth's surface seems one molten mass,—a vast, seething lake of fire. It is the time of the judgment and perdition of ungodly men,—“the day of the Lord's vengeance, and the year of recompenses for the controversy of Zion.”<sup>11</sup>

The wicked receive their recompense in the earth.” They “shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts.”<sup>12</sup> Some are destroyed as in a moment, while others suffer many days. All are punished “according to their deeds.” The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch,—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and Heaven and earth, beholding, declare the righteousness of Jehovah.

Satan's work of ruin is forever ended. For six thousand years he has wrought his will, filling the earth with woe, and causing grief throughout the universe. The whole creation has groaned and travailed together in pain. Now God's creatures are forever delivered from his presence and temptations. “The whole earth is at rest, and is quiet; they [the righteous] break forth into singing.”<sup>13</sup> And a shout of praise and triumph ascends from the whole loyal universe. “The voice of a great multitude,” “as the voice of many waters, and as the voice of mighty thunderings,” is heard, saying, “Alleluia; for the Lord God omnipotent reigneth.”

While the earth was wrapped in the fire of destruction,

<sup>11</sup>Isa. 9:5; 34:2; Ps. 11:6 (margin).

<sup>12</sup>Mal. 4:1; 2 Pet. 3:10.

<sup>13</sup>Mal. 4:1.

<sup>14</sup>Isa. 34:8; Prov. 11:31.

<sup>15</sup>Isa. 14:7.



the righteous abide safely in the holy city. Upon those that had part in the first resurrection, the second death has no power.<sup>14</sup> While God is to the wicked a consuming fire, he is to his people both a sun and a shield.<sup>15</sup>

"And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away,"<sup>16</sup> The fire that consumes the wicked purifies the earth. Every trace of the curse is swept away. No eternally burning hell will keep before the ransomed the fearful consequences of sin.

One reminder alone remains: our Redeemer will ever bear the marks of his crucifixion. Upon his wounded hands, upon his side, his hands and feet, are the only traces of the cruel work that sin has wrought. Says the prophet, beholding Christ in his glory, "He had bright beams coming out of his side; and there was the hiding of his power."<sup>17</sup> The pierced side whence flowed the crimson stream that reconciled man to God,—there is the Saviour's glory, there "the hiding of his power." "Mighty to save," through the sacrifice of redemption, he was therefore strong to execute justice upon them that despised God's mercy. And the tokens of his humiliation are his highest honor; through eternal ages the wounds of Calvary will show forth his praise, and declare his power.

"O Tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion. The time has come, to which holy men have looked with longing since the flaming sword barred the first pair from Eden,—the time for 'the redemption of the purchased possession.'<sup>18</sup> The earth originally given to man as a kingdom, betrayed by him into the hands of Satan, and long held by the mighty foe, has been brought back by the great plan of redemption. All that was lost by sin has been restored. "Thus saith the Lord . . . that formed the earth and made it; he hath established it, he created it not in vain, he formed it to be inhabited."<sup>19</sup> God's original purpose in the creation of the earth is fulfilled as it is made the eternal abode of the redeemed. "The righteous shall inherit the land, and dwell therein forever."<sup>20</sup>

A fear of making the future inheritance seem too material has led many to spiritualize away the very truths which lead us to look upon it as our home. Christ assu-

<sup>14</sup>Rev. 20:6; Ps. 84:11.

<sup>15</sup>Hab. 3:4 (margin).

<sup>16</sup>Isa. 45:18.

<sup>17</sup>Rev. 21:1.

<sup>18</sup>Micah 4:8; Eph. 1:14.

<sup>19</sup>Ps. 37:29.

disciples that he went to prepare mansions for them in Father's house. Those who accept the teachings of God's Word will not be wholly ignorant concerning the heavenly abode. And yet, "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."<sup>21</sup> Human language is inadequate to describe the reward of the righteous. It will be known only to those who behold it. No mortal mind can comprehend the glory of the Paradise of God.

In the Bible the inheritance of the saved is called a "country."<sup>22</sup> There the heavenly Shepherd leads his flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows on the paths prepare for the ransomed of the Lord. There the widespread plains swell into hills of beauty, and the mountains of God rear their lofty summits. On these peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home.

"My people shall dwell in a peaceable habitation, and in quiet dwellings, and in quiet resting-places." "Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise." "They shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat: . . . mine elect shall long enjoy the work of their hands."<sup>23</sup>

There, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree."<sup>24</sup> The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them." "They shall not hurt nor destroy in all my holy mountain,"<sup>25</sup> saith the Lord.

Pain cannot exist in the atmosphere of Heaven. There shall be no more tears, no funeral trains, no badges of mourning. "There shall be no more death, neither sorrow,

<sup>21</sup>1 Cor. 2:9.

<sup>22</sup>Heb. 11:14-16.

<sup>23</sup>Isa. 32:18; 60:18; 65:21, 22.

<sup>24</sup>Isa. 35:1; 55:13.

<sup>25</sup>Isa. 11:6, 9; 33:24; 62:3; 65:19.

nor crying, . . . for the former things are passed away."  
 "The inhabitant shall not say, I am sick; the people that  
 dwell therein shall be forgiven their iniquity."  
 There is the New Jerusalem, the metropolis of the  
 glorified new earth, "a crown of glory in the hand of the  
 Lord, and a royal diadem in the hand of thy God."  
 "Her light was like unto a stone most precious, even like a jasper  
 stone, clear as crystal." "The nations of them which are  
 saved shall walk in the light of it; and the kings of the  
 earth do bring their glory and honor into it." Saith the  
 Lord, "I will rejoice in Jerusalem, and joy in my peo-  
 ple." "The tabernacle of God is with men, and he will  
 dwell with them, and they shall be his people, and God  
 himself shall be with them, and be their God."  
 In the city of God "there shall be no night." None will  
 need or desire repose. There will be no weariness in doing  
 the will of God and offering praise to his name. We shall  
 feel the freshness of the morning, and shall ever be far  
 from its close. "And they need no candle, neither light of  
 sun, for the Lord God giveth them light." The light  
 of the sun will be superseded by a radiance which is not  
 fully dazzling, yet which immeasurably surpasses the  
 brightness of our noontide. The glory of God and the  
 floods the holy city with unfading light. The re-  
 ved walk in the smile of perpetual day.  
 saw no temple therein, for the Lord God Almighty  
 the Lamb are the temple of it." The people of God  
 privileged to hold open communion with the Father  
 the Son. Now we "see through a glass, darkly." We  
 the image of God reflected, as in a mirror, in the  
 nature and in his dealing with men; but then we  
 him face to face without a dimming veil between.  
 stand in his presence, and behold the glory of his  
 presence.  
 the redeemed. All "now, even as also they are  
 The loves and sympathies which God himself has  
 in the soul, shall there find truest and sweetest  
 The pure communion with holy beings, the har-  
 monious life with the blessed angels and with the  
 of all ages, who have washed their robes and  
 white in the blood of the Lamb, the sacred ties  
 together "the whole family in Heaven and  
 earth."  
 9; 33:24; 62:3; 65:19.  
 21:22.  
 "Rev. 21:4, 11, 24,  
 "1 Cor. 13:12.

earth,"<sup>25</sup>—these help to constitute the happiness of the redeemed.

There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There is no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throne of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of his power displayed.

And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of his character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.

"And every creature which is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor,

<sup>25</sup>Eph. 3:15.



